F-46.205
Ex865
1793

FROM THE LIBRARY OF

REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO

THE LIBRARY OF

PRINCETON THEOLOGICAL SEMINARY

SCA
2340

Division

Section

Books for Sale by J. M'Culloch.

FAMILY, school, and pocket Bibles.
Newton's Works, 6 Vols.
Horne's Commentary on the Book of Psalms.
Select Sermons, by the Rev. Ebenezer Erskine, Minister of the Gospel at Stirling.
Contemplations on the Covenants of Works and of Grace; with an Essay on Liberty ond Necessity: By the late Rev. Adam Gib.
Trail's Works, 3 Vols.
Westminster Confession of Faith.
Christian World unmasked:—Pray come & peep.
Boston's Fourfold State.
Marshall on Sanctification.
Willison on the Sabbath.
——— on the Catechism.
———'s afflicted Man's Companion. [Soul.
Doddridge's Rise and Progress of Religion in the
——— Sermons on Religious Education.
——— do. to young People.
The Scripture Doctrine of the Appropriation which is in the Nature of saving Faith: By the Rev. John Anderson.
Pilgrim's Progress.
Dickinson's familiar Letters.
Oliphant's sacramental Catechism.
Guthrie's Trial of a saving Interest in Christ.
A Church in the House—a Sermon on Family Religion: By the Rev. Matthew Henry.
The American Harmony; containing the most celebrated Psalm Tune and Anthems—208 Pages.

J. M'Culloch proposes to publish, in 1 Vol. 12mo.
Sermons by the late Mr. Andrew Gray,
Minister of the Gospel at Glasgow.
This Work will contain about 500 Pages, neatly Bound and Lettered,—Price *One Dollar*.

GOSPEL SONNETS:

OR,

SPIRITUAL SONGS.

IN SIX PARTS.

I. The BELIEVER'S ESPOUSALS.
II. The BELIEVER'S JOINTURE.
III. The BELIEVER'S RIDDLE.
IV. The BELIEVER'S LODGING.
V. The BELIEVER'S SOLILOQUY.
VI. The BELIEVER'S PRINCIPLES,

Concerning

CREATION and REDEMPTION.
LAW and GOSPEL.
JUSTIFICATION and SANCTIFICATION.
FAITH and SENSE.
HEAVEN and EARTH.

By the late MR. *RALPH ERSKINE*,
Minister of the Gospel at *Dunfermline*.

First American Edition, from the Twenty-third British.

PHILADELPHIA,

Printed and sold by JOHN M'CULLOCH, N°. 1, North *Third-street*.—1793.

IF the number of editions of any performance, be a mark of public approbation, Mr. Erſkine's Goſpel Sonnets *have a claim to that diſtinction, and they may be ranked amongſt thoſe of general eſteem and uſefulneſs; few books have been ſo often printed in the ſame ſpace of time. Every thing is to be found in the preſent edition, that has appeared in the moſt approved copies of the Goſpel Sonnets. Mr.* Erſkine's *Poems, as Dr.* Bradbury *ſays, are greatly to be eſteemed; and above all, for that which animates the whole, the ſavour of divine and experimental knowledge,*

PREFACE.

READER,

WHATEVER apologies this book has formerly been prefaced with, (as to the manner in which many lines in it are written), shall be here altogether dropt and forborn. I now dismiss it as it is, under the conduct of divine providence, to take its hazard in the world; since it has already served its apprenticeship under several impressions, and gone both through kind and hard usage, through good report and bad report. It never promised much to them that seek nothing but pleasure and satisfaction to their fancy; but I have heard, that it has done some service (and, I hope, through the blessing of Heaven, it may yet do more) to them that seek profit and edification to their souls.

The late edition of this book at London, being more full and complete than any that was formerly emitted, it is fit here to acquaint the reader, that this is printed exactly off the London copy, without any material addition or alteration, except in the third part of the book, that comes under the name of *Riddles*, or mysteries; and Part, VI. Chap. ii. Sect. 1. intitled, *The believer's principles, concerning the mysteries of the law and gospel:* both of which (because there were several demands in this country for a new adition) I thought fit confirm by scripture-texts, cited at the bottom of the page, for the benefit of those that are weak in

knowledge, and unacquainted with the ſcripture *, I have directed them by a letter of the alphabet, at every branch of the ſentence that is either ſeemingly or really oppoſite to the other, unto ſome ſcriptural text, one or more, for evincing the truth thereof: by which means the weakeſt that is willing, may come to underſtand the moſt difficult paradox, or myſtery, mentioned in this work; at leaſt ſo far as to ſee, that every part of it is founded on the word of God, either directly, or by plain and neceſſary conſequence. Only this general rule is to be obſerved, namely, That the reader always conſider what is the ſubject treated in every ſection or ſtanza; and this, for the ſake of the more illiterate, I ſhall illuſtrate by two examples, the one concerning the *law*, the other concerning the *believer*. The former you ſee Part III. Sect. vi. ver. 25.

> I'm not oblig'd to keep it more;
> Yet more oblig'd than e'er before.

Here you are to remark, that as the ſubject ſpoke of, is the LAW; ſo the law in ſcripture is conſidered two ways, viz. both as a *covenant of works*, and as a *rule of duty*. Now, that the believer is under no obligation to the law, as it is a *covenant of works*, or to perform obedience to it as a ground of juſtification, (which is alſo the ſubject treated in that ſection), is confirmed in the foot notes by the following ſcriptures, to which you are directed by the letter (*s*), Rom. vi. 14. Gal. v. 1, 2, 3, 4. Where you may ſee believers are ſaid to 'be not under the law, but under grace;' and exhorted to 'ſtand faſt in the liberty where-

* The ſcriptures in this edition are extended at full length.

'with Christ hath made them free;' and assured, 'that Christ is become of no effect to them, whosoever of them are justified by the law; they are 'fallen from grace.'—Again, that the believer is under more obligation than ever before he was justified, to yield obedience to the law as it is a *rule of life*, (which is the other branch of that paradox,) is confirmed by these following texts of scripture, to which you are directed by the letter (*t*), Rom. vi. 1, 2, 15. where it is said, 'Shall we continue 'in sin, that grace may abound? God forbid: how 'shall we that are dead to sin, live any longer 'therein? What then? shall we sin, because we 'are not under the law, but under grace? God 'forbid.'—From which texts, together with their contexts, it is evident, that the believer's freedom from the law as a covenant, does not at all free him from obligation to it as a rule, but superadds to the natural obligation, that of grace, which both argumentatively and effectively teaches what the law does authoritatively and preceptively, namely, 'to deny ungodliness and worldly lusts, 'and to live soberly, righteously, and godly in 'this present world,' Tit. ii. 11, 12.

The other example I adduce, you may read, Part III. Sect. ii. ver. 47. where the words are,

> To good and evil equal bent:
> I'm both a devil and a saint.

Here the reader may notice, that the subject spoken of, is the BELIEVER, or the saint's old and new man described, (which is part of the title of that section,) or considered as to his *unregenerate* and *regenerate* part; in which view he is frequently spoke of in scripture; *ex. gr.* 1 John iii. 6, 9, it is said of the believer, or the person born of God,

that 'he sinneth not,' and that 'he cannot sin, be-'cause he is born of God:' there he is spoken of as to his new nature, or regenerate part. But, 1 John i. 8. the words are, 'If we say that we 'have no sin, we deceive ourselves, and the truth is 'not in us:' where the apostle speaks of believers' unregenerate and corrupt part. Now, this being the scriptural representation of the believer, the foresaid paradox is easily proven from scripture.

The first branch is, That he is equally bent to good and to evil. For the proof of this, you are directed in the foot note to Rom. vii. 21. where the apostle Paul, speaking both of his corrupt and renewed part, says, 'I find a law, that when I would 'do good, evil is present with me.' And, if you read the preceeding and following context you will find him complaining how corruption bends him as far one way as grace another.

The other part of the same paradox is, That the believer is, on these accounts, both a *devil* and a *saint*. Now, that the believer is by nature and corruption a *devil*, is one branch of this position here to be confirmed. That he is so by *nature*, is proven by the following scriptures in the forecited page at the bottom, John vi. 70. and viii. 44. compared; where Christ, speaking of some that were in a natural state, viz. of Judas and the Jews, discovers what is the state of all men by nature, 'that they are of their father the devil, since the lusts of their father they will do;' and therefore may be called devils, as our Lord calls Judas, saying, 'I have chosen you twelve, and one of you is a devil.' And such are believers also naturally, as descendents of the first Adam, being 'children of disobedience, and children of wrath by nature, even as others,' Eph. ii. 2, 3. And that the believer is so,

not only by nature, but also by reason of remaining *corruption*, is proven at the foot of the same page, from James iii. 15. where that apostle, speaking of strife and envy, that may be even among the children of God, (which indeed has too much taken place in all ages), says, 'This wisdom descendeth not from above, but is earthly, sensual, devilish.' Again, that though the believer be by nature and corruption a devil, yet he is, by grace and regeneration, a saint, is documented also, in the same page, from 1 Cor. vi. 11. 'Such were some of you; but ye are sanctified,' &c.

In this manner, you may easily go over all the rest of the paradoxes, riddles, or mysteries, contained in this book, and find them evidently confirmed by the scriptures of truth, the word of God. This might be no unprofitable exercise, but tend to lead you in to the true knowledge of the gospel, to which mysteries are so essential, that it is designed by them and called 'the wisdom of God in a mystery,' 1 Cor. ii. 7.; and the knowledge of which is so essential to Christianity, and so absolutely necessary to salvation, that the same apostle declares that 'if 'our gospel be hid, it is hid to them that are lost; 'in whom the god of this world hath blinded the 'minds of them which believe not, lest the light of 'the glorious gospel of Christ, who is the image of 'God, should shine unto them' 2 Cor. iv. 3, 4.

Again, if you search the scriptures, you will see many more proofs for every point than I have adduced, and perhaps many much more apposite; for these only are set down at the bottom of the page that first occurred to me; yet, I suppose, though sometimes but one, and sometimes more scriptures are pointed out, they are such as sufficiently confirm the positions they relate to. But

that other scriptures might have been adduced in plenty, I shall give one instance, in the paradox just now mentioned, viz. That every believer, while in this world, is *both a devil and a saint.* The latter clause is what none will deny, namely, That every true believer, is a saint; for further proof of which, you might see Acts xv. 9. and xxvi. 18, &c. But because the first clause may seem more harsh, it may by scripture be also further evinced two ways: 1*st*, In respect of the daily commission of sin he has to challenge himself with; for the scripture says, Eccl. vii. 20. 'There is not a just 'man upon earth, that doth good, and sinneth not.' And with this compare 1 John iii. 8. 'He that committeth sin, is of the devil.' Hence it is plain, there is not a just man upon earth, but may, in respect of the commission of sin, be called a *devil.* 2*dly*, In respect of prevalent temptations, by which he may be hurried into those things 'that savour not 'of God, but of men;' on which account Christ says to Peter, Matth. xvi. 23. 'Get thee behind me, Satan.' And if Christ calls Peter a devil, whom he had described as a saint of the first magnitude, ver. 17. one divinely blessed an denlightened; what occasion may every believer have to call himself a devil! Yea, it is a part of his faith and sanctity, to see and acknowledge, with shame before the Lord, his own devilish and desperately wicked heart and nature; which a blind, self-conceited world are ignorant of, being neither acquainted with themselves, nor with God and his word. However, so it is that the more any shall search the scripture, the more I hope, will they discern, not only by the texts I have quoted, but from many others also, the truth and evidence of every part of this book, how-

ever myſterious ſome paſſages of it may ſeem to many.

Though ſome of theſe lines may want the politeneſs that can pleaſe the curious age, yet, while they ſtand firm upon a ſcriptural foundation, none of them want authority, and that of the higheſt nature, except in the account of mockers, and thoſe (of whom there are too many in our day) that are either Deiſts, who undervalue the ſcripture, or Atheiſts, who deride it: and it is ſadly to be regretted, that thoſe people are hardened in their wicked principles and practices, by ſome that perhaps have a higher profeſſion. For, I have ſeen two prints, one called the *Groan* and another the *Laugh*, wherein ſome lines, picked out among others, have been expoſed to ridicule: but however ſuch gentlemen may laugh at their own ſport and wickedly divert themſelves with ſerious matters for a time, I fear their laughing will iſſue in weeping for ever; if God, by giving them repentance do not make them groan to purpoſe, for the evidence they thus give of either their grievous ignorance of the ſcripture, or their groſs profanity, and of their readineſs to yield themſelves inſtruments of the devil, to promote the Atheſtical ſpirit of the age, which is bent enough (without any ſuch provocations) to laugh at every thing ſerious, ſacred and ſcriptural. This is ſo palpable, without my obſervation upon it, and ſo ſelf-evident to all that fear God, and have had the patience to read ſuch prints, that I would not have thought them worth my noticing ſo far, as to make this bare mention of them, had not Providence put the pen in my hand to preface this edition, wherein ſcriptural proofs are added to that part of the book.

Reader, It gives me satisfaction enough to understand, that this book has already been useful and edifying to some, however it is entertained by others. The gospel itself is to some the *savour of life*, to others the *savour of death*; to some *wisdom*, to others *foolishness*; to some matter of faith, love, and comfort, to others matter of mockery and scorn. I shall be far from thinking it any discredit or disparagement to this book, if it meet with the like entertainment.—May the Lord of heaven and earth, who over-rules all things accompany it in its journies abroad or at home, with his blessing to many souls; and to his care I commend it, in the words of a famous Scots poet, upon Psalm xxxv. 1.

Rerum sancte Opifex, ades,
Et patrocinio protege me tuo.

Which may be adapted to the matter in hand thus;

The truth which hell may criticise,
Great God, be near to patronize.

GOSPEL SONNETS.

PART I.

The Believer's Eſpouſals:

A POEM upon ISAIAH liv. 5. *Thy Maker is thy huſband.*

PREFACE.

HARK, *dying mortal*, if the Sonnet prove
A ſong of *living* and *immortal* love,
'Tis then thy grand concern the theme to know,
If life and *immortality* be ſo.
Are *eyes* to read, or *ears* to hear a truſt?
Shall both in death be cramm'd anon with duſt?
Then trifle not to pleaſe thine ear and eye,
But read thou, hear thou, for eternity.
Purſue not ſhadows wing'd, but be thy chaſe,
The God of glory on the field of grace:
The *mighty hunter's* name is loſt and vain,
That runs not this ſubſtantial prize to gain.
Theſe humble lines aſſume no high pretence,
To pleaſe thy fancy, or allure thy ſenſe:
But aim, if everlaſting life's thy chaſe,
To clear thy mind, and warm thy heart through grace.
A marriage ſo myſterious I proclaim,
Betwixt two parties of ſuch diff'rent fame,

That human tongues may bluſh their names to tell,
To wit, the PRINCE of HEAV'N, the *heir* of *hell*!
But, on ſo vaſt a ſubject, who can find
Words ſuiting the conceptions of his mind?
Or, if our language with our thought could vie,
What mortal thought can raiſe itſelf ſo high?
When words and thoughts both fail, may faith and pray'r
Aſcend by climbing up the ſcripture ſtair:
From ſacred writ theſe ſtrange eſpouſals may
Be explicated in the foll'wing way.

CHAP. I.

A general account of man's fall in ADAM, and the remedy provided in CHRIST: and a particular account of man's being naturally wedded to the law, as a covenant of works.

SECT. I.

The FALL of ADAM.

OLD Adam once a heav'n of pleaſure found
While he with perfect innocence was crown'd;
His wing'd affections to his God could move
In raptures of deſire, and ſtrains of love.
Man ſtanding ſpotleſs, pure, and innocent,
Could well the law of works with works content;
Though then, (nor ſince), it could demand no leſs
Than perſonal and perfect righteouſneſs:
Theſe unto ſinleſs man were eaſy terms,
Though now beyond the reach of wither'd arms,
The legal cov'nant then upon the field,
Perfection ſought, man could perfection yield,

Rich had he, and his progeny remain'd,
Had he primeval innocence maintain'd:
His life had been a rest without annoy,
A scene of bliss, a paradise of joy.
But subtile Satan, in the serpent hid,
Proposing fair the fruit that God forbid,
Man soon seduc'd by hell's alluring art,
Did, disobedient, from the rule depart,
Devour'd the bait, and by his bold offence
Fell from his blissful state of innocence *.
Prostrate, he lost his God, his life, his crown,
From all his glory tumbled headlong down;
Plung'd in a deep abyss of sin and woe,
Where, void of heart to will, or hand to do;
For's own relief he can't command a thought,
The total sum of what he can is nought.
He's able only now t'increase his thrall;
He can destroy himself, and this is all.
But can the hellish brat Heaven's law fulfil,
Whose precept high surmount his strength and skill?
Can filthy dross produce a golden beam?
Or poison'd springs a salutif'rous stream?
Can carnal minds, fierce enmity's wide maw,
Be duly subject to the divine law?
Nay, now its direful threat'nings must take place
On all the disobedient human race,
Who do by guilt Omnipotence provoke,
Obnoxious stand to his uplifted stroke.
They must ingulf themselves in endless woes,
Who to the living God are deadly foes;
Who natively his holy will gainsay,
Must to his awful justice fall a prey.
In vain do mankind now expect, in vain
By legal deeds immortal life to gain:

* Gen. iii. 1—6.

Nay, death is threaten'd, threats must have their due,
Or souls that sin must die†, as God is true.

SECT. II.

Redemption through CHRIST.

THE second Adam, sov'reign Lord of all,
Did, by his Father's authorising call,
From bosom of eternal love descend,
To save the guilty race that him offend;
To treat an everlasting peace with those
Who were and ever would have been his foes.
His errand, never ending life to give
To them whose malice would not let him live;
To make a match with rebels, and espouse
The brat which at his love her spite avows.
Himself he humbled to depress her pride,
And make his mortal foe his loving bride.
But, ere the marriage can be solemniz'd,
All lets must be remov'd, all parties pleas'd.
Law-righteousness *required*, must be procur'd,
Law-vengence *threaten'd*, must be full endur'd,
Stern justice must have credit by the match,
Sweet mercy by the heart the bride must catch.
Poor *bankrupt!* all her debt must first be paid,
Her former husband in the grave be laid:
Her present lover must be at the cost,
To save and ransom to the uttermost,
If all these things this suitor kind can do,
Then he may win her, and her blessing too.
Hard terms indeed! while death's the first demand;
But *love is strong as death**, and will not stand
To carry on the suit, and make it good,
Though at the dearest rate of wounds and blood.

† Ezek. xviii. 4. * Song viii. 6.

The burden's heavy but the back is broad,
The glorious lover is the mighty God †.
Kind bowels yearning in th' eternal Son,
He left his Father's court, his heavenly throne:
Aside he threw his most divine array,
And wrapt his Godhead in the veil of clay.
Angelic armies, who in glory crown'd,
With joyful harps his awful throne surround,
Down to the crystal frontier of the sky ‡
To see the Saviour born, did eager fly;
And ever since behold with wonder fresh
Their Sov'reign and our Saviour wrapt in flesh.
Who in this garb did mighty love display,
Restoring what he never took away ‖,
To God his glory, to the law its due,
To heav'n its honour, to the earth its hue,
To man a righteousness divine, complete,
A royal robe to suit the nuptial rite.
He in her favours, whom he lov'd so well,
At once did purchase heav'n, and vanquish hell.
Oh! unexampled love! so vast, so strong,
So great, so high, so deep, so broad, so long!
Can finite thought this ocean huge explore,
Unconscious of a bottom or a shore?
His love admits no parallel, for why,
At one great draught of love he drank hell dry.
No drop of wrathful gall he left behind;
No dreg to witness that he was unkind.
The sword of awful justice pierc'd his side,
That mercy thence might gush upon the bride.
The meritorious labours of his life,
And glorious conquest of his dying strife;
Her debt of doing, suff'ring, both cancell'd,
And broke the bars his lawful captive held.

† Isa. ix. 6. ‡ Luke ii. 9—14. ‖ Psalm lxix. 4.

Down to the ground the helliſh hoſt he threw,
Then mounting high the trump of triumph blew,
Attended with a bright ſeraphic band,
Sat down enthron'd ſublime on God's right hand;
Where glorious choirs their various harps employ,
To ſound his praiſes with confed'rate joy.
There he, the bride's ſtrong interceſſor ſits,
And thence the bleſſings of his blood tranſmits,
Sprinkling all o'ver the flaming throne of God,
Pleads for her pardon his atoning blood;
Sends down his holy co-eternal Dove,
To ſhew the wonders of incarnate love,
To woo and win the bride's reluctant heart,
And pierce it with his kindly killing dart;
By goſpel light to manifeſt that now
She has no further with the law to do;
That her new Lord has loos'd the fed'ral tie,
That once hard bound her or to *do or die*;
That precepts, threats, no ſingle mite can crave.
Thus for her former ſpouſe he digg'd a grave;
The law faſt to his croſs did nail and pin,
Then bury'd the defunct his tomb within,
That he the lonely widow to himſelf might win.

SECT. III.

Man's LEGAL diſpoſition.

BUT, after all, the bride's ſo malecontent,
No argument, ſave pow'r, is prevalent
To bow her will, and gain her heart's conſent.
The glorious Prince's ſuit ſhe diſapproves,
The law, her old primordial huſband, loves;
Hopeful in its embraces life to have,
Though dead and bury'd in her ſuitor's grave;
Unable to give life, as once before;
Unfit to be a huſband any more.

Yet proudly she the new address disdains,
And all the blest Redeemer's love and pains;
Though now his head, that cruel thorns did wound,
Is with immortal glory circled round;
Archangels at his awful footstool bow,
And drawing love sits smiling on his brow.
Though down he sends in gospel-tidings good
Epistles of his love, sign'd with his blood:
Yet lordly she the royal suits rejects,
Eternal life by legal works effects;
In vain the *living seeks among the dead* *,
Sues quick'ning comforts in a killing head.
Her dead and bury'd husband has her heart,
Which can nor death remove, nor life impart.
Thus all revolting Adam's blinded race
In their first spouse their hope and comfort place.
They natively expect, if guilt them press,
Salvation by a home-bred righteousness:
They look for favour in JEHOVAH'S eyes,
By careful doing all that in them lies.
'Tis still their primary attempt to draw
Their life and comfort from vet'ran law;
They flee not to the hope the gospel gives;
To trust a promise bare, their minds aggrieves,
Which judge the man that does, the man that lives,
As native as they draw their vital breath,
Their fond recourse is to the legal path.
Why, says old nature, in law-wedded man,
'Won't Heaven be pleas'd, if I do all I can?
'If I conform my walk to nature's light,
'And strive, intent to practise what is right;
'Thus won't I by the God of heav'n be bless'd,
'And win his favour, if I do my best? [thrall,
'Good God! (he cries) when press'd with debt and
'*Have patience with me, and I'll pay thee all* †'.

* Luke xxvi. 5. † Matth. xviii. 26.

Upon their all, their beſt, they're fondly mad,
Though yet their all is nought, their beſt is bad.
Proud man his *can does* mightily exalts,
Yet are his brighteſt works but ſplendid faults.
A ſinner may have ſhews of good, but ſtill
The beſt he can, ev'n at his beſt, is ill.
Can heav'n or divine favour e'er be win
By thoſe that are a maſs of hell and ſin?
The righteous law does num'rous woes denounce
Againſt the wretched ſoul that fails but once:
What heaps of curſes on their heads it rears,
That have amaſs'd the guilt of num'rous years!

SECT. IV.

Man's ſtrict attachment to legal TERMS, or to the law as a condition of life.

SAY, on what terms then Heav'n appeas'd will be?
Why, ſure perfection is the leaſt degree.
Yea, more, full ſatisfaction muſt be giv'n
For treſpaſs done againſt the laws of Heav'n.
Theſe are the terms; what mortal back ſo broad,
But muſt for ever ſink beneath the load?
A ranſom muſt be found, or die they muſt,
Sure, ev'n as juſtice infinite is juſt.
But, ſays the legal, proud, ſelf-righteous heart,
Which cannot with her ancient conſort part,
'What! won't the goodneſs of the God of heav'n,
'Admit of ſmalls, when greater can't be giv'n!'
'He knows our fall diminiſh'd all our funds,
'Won't he accept of pennies now for pounds?
'Sincere endeavours for perfection take,
'Or terms more poſſible for mankind make?'
Ah! poor divinity, and jargon looſe;
Such hay and ſtraw will never build the houſe.

Mistake not here, proud mortal, don't mistake,
God changes not, nor other terms will make.
Will divine faithfulness itself deny,
Which swore solemnly, Man shall do or die?
Will God most true extend to us, forsooth,
His goodness, to the damage of his truth?
Will spotless holiness be baffled thus?
Or awful justice be unjust for us?
Shall faithfulness be faithless for our sake,
And he his threats, as we his precepts break?
Will our great Creditor deny himself;
And for full payment take our filthy pelf?
Dispense with justice, to let mercy vent?
And stain his royal crown with 'minish'd rent?
Unworthy thought! O let no mortal clod
Hold such base notions of a glorious God.
Heav'n's holy cov'nant, made for human race,
Consists, or whole of works, or whole of grace.
If works will take the field, then works must be
For ever perfect to the last degree:
Will God dispense with less? Nay, sure he won't
With ragged toll his royal law affront.
Can rags, that Sinai flames will soon dispatch,
E'er prove the fiery law's adequate match?
Vain man must be divorc'd, and choose to take
Another husband, or a burning lake.

We find the divine volume no where teach
New legal terms within our mortal reach.
Some make, though in the sacred page unknown,
Sincerity assume perfection's throne:
But who will boast this base usurper's sway;
Save ministers of darkness, that display
Invented night to stifle scripture day?
The nat'ralist's sincerity is naught,
That of the gracious is divinely taught;

Which teaching keeps their graces, if sincere,
Within the limits of the golpel sphere,
Where vaunting, none created graces sing,
Nor boast of streams, but of the Lord the spring.
Sincerity's the soul of every grace,
The quality of all the ransom'd race.
Of promis'd favour 'tis a fruit, a clause;
But no procuring term, no moving cause.

How unadvis'd the legal mind confounds
The marks of divine favour with the grounds,
And *qualities* of covenanted friends
With the condition of the cov'nant blends?
Thus holding gospel truths with legal arms,
Mistakes new-cov'nant fruits for fed'ral terms.
The joyful sound no change of terms allows,
But change of persons, or another spouse.
The nature same that sinn'd must *do* and *die*;
No milder terms in gospel offers lie.
For grace no other law abatement shews,
But how law debtors may restore its dues:
Restore, yea, through a Surety in their place,
With double int'rest and a better grace.
Here we of new terms of life are told,
But of a husband to fulfil the old;
With him alone by faith we're call'd to wed,
And let no rival * *bruik* the marriage-bed. **Enjoy.*

SECT. V.

Mens vain attempt to seek LIFE by CHRIST's righteousness, joined with their own; and legal hopes natural to all.

BUT still the bride reluctant disallows
The junior suit, and hugs the senior spouse.
Such the old selfish folly of her mind,
So bent to lick the dust, and grasp the wind,

Alledging works and duties of her own
May for her criminal offence atone;
She will her antic dirty robe provide,
Which vain she hopes will all pollutions hide.
The filthy rags that saints away have flung,
She holding, wraps and rolls herself in dung.
Thus maugre all the light the gospel gives,
Unto her nat'ral consort fondly cleaves.
Through mercy set her royal match in view,
She's loth to bid her ancient mate adieu.
When light of scripture, reason, common sense
Can hardly mortify her vain pretence
To legal righteousness; yet if at last
Her conscience rous'd begins to stand aghast,
Press'd with the dread of hell, she'll rashly patch,
And halve a bargain with the proffer'd match;
In hopes his help, together with her own,
Will turn to peaceful smiles the wrathful frown.
Though grace the rising Sun delightful sings,
With full salvation in his golden wings.
And righteousness complete; the faithless soul,
Receiving half the light, rejects the whole;
Revolves the sacred page, but reads purblind
The gospel-message with the legal mind.
Men dream their state, ah! too, too slightly view'd,
Needs only be amended, not renew'd;
Scorn to be wholly debtors unto grace,
Hopeful their works may meliorate their case.
They fancy present prayers, and future pains
Will for their former failings make amends:
To legal yokes they bow their servile necks
And, least foul slips their false repose perplex,
Think Jesus' merits make up all defects.
They patch his glorious robe with filthy rags,
And burn but incense to their proper drags*,

* Hab. i. 16.

Disdain to use his righteousness alone,
But as an aiding stirr'p to mount their own;
Thus in Christ's room his rival self enthrone,
And vainly would, dress'd up in legal trim,
Divide salvation 'tween themselves and him.
But know, vain man, that to his share must fall
The glory of the whole, or none at all.
In him all wisdom's hidden treasures lie *,
And on the fulness of the Deity †.
This store alone, immense, and never spent,
Might poor insolvent debtors well content;
But to hell-prison justly Heav'n will doom
Proud fools that on their petty stock presume.
The softest couch that gilded nature knows,
Can give the waken'd conscience no repose.
When God arraigns, what mortal pow'r can stand
Beneath the terror of his lifted hand!
Our safety lies beyond the natural line,
Beneath a purple covert all divine.
Yet how is precious Christ, the way, despis'd,
And high the way of life by doing priz'd!
But can its vot'ries all its levy show?
They prize it most, who least its burden know:
Who by the law in part would save his soul,
Becomes a debtor to fulfil the whole ‡.
Its pris'ner he remains, and without bail,
'Till ev'ry mite be paid; and if he fail,
(As sure he must, since, by our sinful breach,
Perfection far surmounts all mortal reach),
Then curs'd for ever must his soul remain:
And all the folk of God must say, AMEN ||.
Why, seeking that the law should help afford,
In honouring the law, he slights its Lord.
Who gives his law-fulfilling righteousness
To be the naked sinner's perfect dress;

* Col. ii. 3. † Col. ii. 9. ‡ Gal. v. 3. || Deut. xxvii. 26.

In which he might with spotless beauty shine
Before the face of Majesty divine:
Yet, lo! the sinner works with mighty pains
A garment of his own to hide his stains;
Ungrateful, overlooks the gifts of God,
The robe wrought by his hand, dy'd in his blood.
In vain the Son of God this web did weave,
Could our vile rags sufficient shelter give
In vain he ev'ry thread of it did draw,
Could sinners be o'ermantled by the law.
Can men's salvation on their works be built,
Whose fairest actions nothing are but guilt?
Or can the law suppress th' avenging flame,
When now its only office is to damn?
Did life come by the law in part or whole,
Blest Jesus dy'd in vain to save a soul.
Those then who life by legal means expect,
To them is Christ become of *no effect* *;
Because their legal mixtures do in fact
Wisdom's grand project plainly counteract.
How close proud carnal reasonings combine,
To frustrate sov'reign grace's great design?
Man's heart by nature weds the law alone,
Nor will another paramour enthrone.
True, many seem by course of life profane,
No favour for the law to entertain:
But break the bands, and cast the cords away,
That would their raging lusts and passions stay.
Yet ev'n this reigning madness may declare,
How strictly wedded to the law they are;
For now (however rich they seem'd before)
Hopeless to pay law-debt, they give it o'er,
Like desp'rate debtors mad, still run themselves in
Despair of success shews their strong desires, [more.
Till legal hopes are parch'd in lustful fires.

* Gal. ii. 21. v. 2, 4.

'Let's give, say they, our lawless will free scope,
'And live at random, for *there is no hope* †.'
The law, that can't them help, they stab with hate,
Yet scorn to beg, or court another mate.
Here lusts most opposite their hearts divide,
Their beastly passion, and their bankrupt pride.
In passion they their native mate deface,
In pride disdain to be oblig'd to grace.
Hence plain as a rule 'gainst law they live,
Yet closely to it as a cov'nant cleave.
Thus legal pride lies hid beneath the patch,
And strong aversion to the gospel-match.

CHAP. II.

The manner of a sinner's divorce from the law in a work of humiliation, and of his marriage to the Lord JESUS CHRIST; or, the way how a sinner comes to be a believer.

SECT. I.

Of a LAW-WORK, and the workings of legal pride under it.

SO proud's the bride, so backwardly dispos'd;
How then shall e'er the happy match be clos'd?
Kind grace the tumults of her heart must quell,
And draw her heav'nward by the gates of hell.
The bridegroom's Father makes, by's holy Sp'rit,
His stern commands with her stiff conscience meet;
To dash her pride, and shew her utmost need,
Pursues for double debt with awful dread.

† Jer. xviii. 12.

He makes her former husband's frightful ghost
Appear and damn her, as a bankrupt lost;
With curses, threats, and Sinai thunder-claps
Her lofty tow'r of legal boasting saps.
These humbling storms, in high or low degrees,
Heav'n's Majesty will measure as he please;
But still he makes the fiery law at least
Pronounce its awful sentence in her breast,
Till *through the law* * convict of being lost.
She hopeless *to the law* gives up the ghost:
Which now in rigour comes full debt to crave
And in close prison cast; but not to save.
For now 'tis weak and can't (through our default)
Its greatest votaries to life exalt.
But well it can command with fire and flame,
And to the lowest pit of ruin damn.
Thus doth it, by commission from above,
Deal with the bride, when Heav'n would court her love.
Lo! now she startles at the Sinai trump,
Which throws her soul into a dismal dump,
Conscious another husband she must have,
Else die for ever in destruction's grave.
While in conviction's jail she's thus inclos'd,
Glad news are heard, the royal Mate's propos'd.
And now the scornful bride's inverted stir
Is racking fear, he scorns to match with her.
She dreads his fury, and despairs that he
Will ever wed so vile a wretch as she.
And here the legal humour stirs again
To her prodigious loss, and grievous pain:
For when the Prince presents himself to be
Her husband, then she deems: Ah! is not he
Too fair a match for such a filthy bride?
Unconscious that the thought bewrays her pride,

* Gal. ii. 19.

Ev'n pride of merit, pride of righteousness,
Expecting Heav'n should love her for her dress;
Unmindful how the fall her face did stain,
And made her but a black unlovely swain;
Her whole primeval beauty quite defac'd,
And to the rank of fiends her form debas'd;
Without disfigur'd, and defil'd within,
Uncapable of any thing but sin.
Heav'n courts not any for their comely face,
But for the glorious praise of sov'reign grace,
Else ne'er had courted one of Adam's race,
Which all as children of corruption be,
Heirs rightful of immortal misery.
Yet here the bride employs her foolish wit,
For this bright match her ugly form to fit;
To daub her features o'er with legal paint,
That with a grace she may herself present.
Hopeful the Prince with credit might her wed,
If once some comely qualities she had.
In humble pride, her haughty spirit flags;
She cannot think of coming all in rags.
Were she a humble, faithful penitent,
She dreams he'd then contract with full content.
Base varlet! thinks she'd be a match for him,
Did she but deck herself in handsome trim.
Ah! foolish thoughts! in legal deeps that plod,
Ah! sorry notions of a sov'reign God!
Will God expose his great, his glorious Son,
For our vile baggage to be sold and won?
Should sinful modesty the match decline,
Until its garb be brisk and superfine;
Alas! when should we see the marriage-day?
The happy bargain must flee up for ay.
Presumptuous souls in surly modesty,
Half-saviours of themselves would fondly be.

Then hopeful th' other half their due will fall,
Disdain to be in Jesus' debt for all.
Vainly they first would wash themselves, and then
Address the fountain to be wash'd more clean;
First heal themselves, and then expect the balm;
Ah! many slightly cure their sudden qualm.
They heal their conscience with a tear or pray'r;
And seek no other Christ, but perish there.
O sinner! search the house, and see the thief
That spoils thy Saviour's crown, thy soul's relief
The hid, but hēinous sin of unbelief.
Who can possess a quality that's good,
Till first he come to Jesus' cleansing blood?
The pow'r that draws the bride, will also shew
Unto her by the way her hellish hue,
As void of ev'ry virtue to commend,
And full of ev'ry vice that will offend.
'Till sov'reign grace the sullen bride shall catch,
She'll never fit herself for such a match.
Most qualify'd they are in heav'n to dwell,
Who see themselves most qualify'd for hell;
And, ere the bride can drink salvation's cup,
Kind Heav'n must reach to hell and lift her up:
For no decorum e'er about her found,
Is she belov'd; but on a nobler ground.
JEHOVAH's love is like his nature free,
Nor must his creature challenge his decree;
But low at sov'reign grace's footstool creep,
Whose ways are searchless, and his judgments
Yet grace's suit meets with resistance rude
From haughty souls; for lack of innate good
To recommend them. Thus the backward bride
Affronts her suitor with her modest pride.
Black hatred for his offer'd love repays,
Pride under mask of modesty displays:

In part would save herself; hence, saucy soul!
Rejects the matchless Mate would save in whole.

SECT. II.

Conviction of SIN and WRATH, carried on more deeply and effectually on the heart.

SO proudly forward is the bride, and now
Stern Heav'n begins to stare with cloudier brow;
Law-curses come with more condemning pow'r,
To scorch her conscience with a fiery show'r,
And more refulgant flashes darted in;
*For by the law the knowledge is of sin.**
Black Sinai thund'ring louder than before,
Does awful in her lofty bosom roar.
Heav'n's furious storms now rise from ev'ry *airth*†,
In ways *more terrible to shake the earth*‡,
'Till haughtiness of men be sunk thereby.
That Christ alone may be exalted high.
Now stable earth seems from her centre tost,
And lofty mountains in the ocean lost.
Hard rocks of flint, and haughty hills of pride,
Are torn in pieces by the roaring tide.
Each flash of new conviction's lucid rays
Heart-errors, undiscern'd till now, displays:
Wrath's massy cloud upon the conscience breaks
And thus menacing Heav'n, in thunder speaks:
'Black wretch, thou madly under foot hast trode
'Th' authority of a commanding God;
'Thou, like thy kindred that in Adam fell,
'Art but a law-renversing lump of hell,
'And there by law and justice doom'd to dwell.'
Now, now, the daunted bride her state bewails,
And downwards furls her self-exalting sails;

* Rom. iii. 20. † Wind, or quarter. ‡ Isa. ii. 17, 19.

With pungent fear, and piercing terror brought
To mortify her lofty legal thought.
Why, *the commandment comes, sin is reviv'd**,
That lay so hid, while to the law she liv'd;
Infinite majesty in God is seen,
And infinite malignity in sin;
That to its expiation must amount
A sacrifice of infinite account.
Justice its dire severity displays,
The law its vast dimensions open lays.
She sees for this broad standard nothing meet,
Save an obedience sinless and complete,
Her cob-web righteousness, once in renown,
Is with a happy vengeance now swept down.
She who of daily faults could once but prate,
Sees now her sinful, miserable state.
Her heart, where once she thought some good to dwell,
The devil's cab'net fill'd with trash of hell.
Her boasted features now unmasked bare,
Her vaunted hopes are plung'd in deep despair.
Her haunted shelter-house in bypast years,
Comes tumbling down about her frighted ears.
Her former rotten faith, love, penitence,
She sees a *bowing wall, and tott'ring fence.*
Excellencies of thought, and word and deed,
All swimming, drowning in a sea of dread;
Her beauty now deformity she deems,
Her heart much blacker than the devil seems.
With ready lips she can herself declare
The vilest ever breath'd in vital air.
Her former hopes, as refuges of lies,
Are swept away, and all her boasting dies.
She once imagin'd Heav'n would be unjust
To damn so many lumps of human dust,

* Rom. vii. 9.

Form'd by himself; but now she owns it true,
Damnation surely is the sinner's due:
Yea, now applauds the law is just doom so well,
That justly she condemns herself to hell;
Does herein divine equity acquit,
Herself adjudging to the lowest pit.
Her language, 'Oh! if God condemn, I must
'From bottom of my soul declare him just.
'But if his great salvation me embrace,
'How loudly will I sing surprizing grace!
'If from the pit he to the throne me raise,
'I'll rival angels in his endless praise.
'If hell-deserving me to heav'n he bring,
'No heart so glad, no tongue so loud shall sing.
'If wisdom has not laid the saving plan,
'I nothing have to claim, I nothing can.
'My works but sin, my merit death I see;
'Oh! mercy, mercy, mercy,! pity me.'
Thus all self-justifying pleas are dropp'd,
Most guilty she becomes, her mouth is stopp'd.
Pungent remorse does her past conduct blame,
And flush her conscious cheek with spreading shame.
Her self-conceited heart is self-convict,
With barbed arrows of compunction prick'd:
Wonders, how justice spares her vital breath,
How patient Heav'n adjourns the day of wrath;
How pliant earth does not with open jaws
Devour her, Korah-like, for equal cause;
How yawning hell, that gapes for such a prey,
Is frustrate with a further hour's delay.
She that could once her mighty works exalt,
And boast devotion fram'd without a fault,
Extol her nat'ral pow'rs, is now brought down,
Her former madness, not her pow'rs to own.
Her present beggar'd state, most void of grace,
Unable even to wail her woful case,

Quite pow'rless to believe, repent, or pray;
Thus pride of duties flies and dies away.
She, like a harden'd wretch, a stupid stone,
Lies in the dust, and cries, *Undone, Undone.*

SECT. III.

The deeply humbled soul RELIEVED with some saving discoveries of CHRIST the Redeemer.

WHEN thus the wounded bride perceives full well
Herself the vilest sinner out of hell,
The blackest monster in the universe;
Pensive if clouds of woe shall e'er disperse.
When in her breast Heav'n's wrath so fiercely glows,
'Twixt fear and guilt her bones have no repose.
When flowing billows of amazing dread
Swell to a deluge o'er her sinking head;
When nothing in her heart is found to dwell,
But horrid Atheism, enmity, and hell;
When endless death and ruin seems at hand,
And yet she cannot for her soul command
A *sigh* to ease it, or a gracious *thought*,
Though heav'n could at this petty rate be bought.
When darkness and confusion overcloud,
And unto black despair temptations croud:
When wholly without strength to move or stir,
And not a star by night appears to her:
But she, while to the brim her troubles flow,
Stands, trembling on the utmost brink of woe.
Ah! weary case! But, lo! in this sad plight
The sun arises with surprising light.
The darkest midnight is his usual time
Of rising and appearing in his prime,
To shew the hills from whence salvation springs,
And chase the gloomy shades with golden wings,

The glorious Husband now avails his face,
And shews his glory full of truth and grace *;
Presents unto the bride in that dark hour,
Himself a Saviour, both by price and pow'r:
A mighty helper to redeem the lost,
Relieve and ransom to the uttermost †;
To seek the vagrant sheep to deserts driv'n,
And save from lowest hell to highest heav'n.
Her doleful case he sees, his bowels move,
And makes her time of need, his time of love ‡;
He shews, to prove himself his mighty shield,
His name is JESUS, by his Father seal'd: ‖
A name with attributes engrav'd within,
To save from ev'ry attribute of sin.
With wisdom sin's great folly to expose,
And righteousness its chain of guilt to loose,
Sanctification to subdue its sway,
Redemption all its woful brood to slay §.
Each golden letter of his glorious name
Bears full deliv'rance both from sin and shame.
Yea, not privation bare from sin and woe.
But thence all positive salvation flow,
To make her wise, just, holy, happy too.
He now appears a match exactly meet
To make her ev'ry way in him complete,
In whom the fulness of the Godhead dwells *,
That she may boast in him, and nothing else.
In gospel lines she now perceives the dawn
Of Jesus' love with bloody pencil drawn;
How God in him is infinitely pleas'd,
And Heav'n's avenging fury whole appeas'd:
Law-precepts magnify'd by her belov'd,
And ev'ry let to stop the match remov'd.

* John i. 14. † Heb. vii. 25. ‡ Ezek. xvi. 6, 8.
‖ Matt. i. 21. § 1 Cor. i. 30. * Col. ii. 9, 10.

Now in her view her prison-gates break ope,
Wide to the walls flies up the *door of hope;*
And now she sees with pleasure unexpress'd
For shatter'd barks a happy shore of rest.

SECT. IV.

The working of the *Spirit of faith* in separating the heart from all self-righteousness, and drawing out its consent to, and desire after CHRIST alone and wholly.

THE bride at Sinai little understood,
How these law-humblings were design'd for good,
T' enhance the value of her Husband's blood.
The tow'r of tott'ring pride thus batter'd down,
Makes way for Christ alone to wear the crown.
Conviction's arrows pierc'd her heart, that so
The blood from his pierc'd heart, to hers might flow.
The law's sharp plough tears up the fallow ground,
Where not a grain of grace was to be found,
Till straight perhaps behind the plough is sown
The hidden seed of faith, as yet unknown.
Hence now the once reluctant bride's inclin'd
To give the gospel an *assenting mind*,
Dispos'd to take, would grace the pow'r impart,
Heav'n's offer with a free *consenting heart*.
His Spirit in the gospel chariot rides,
And shews his loving heart to draw the bride's;
Though oft in clouds his drawing pow'r he hides.
His love in gracious offers to her bears,
n kindly answers to her doubts and fears,
esolving all objections more or less
rom former sins, or present worthlessness.
ersuades her mind of's conjugal consent,
nd then impow'rs her heart to say, Content.
ontent to be divorced from the law,
o more the yoke of legal terms to draw.

Content that he dissolve the former match,
And to himself alone her heart attach.
Content to join with Christ at any rate,
And wed him as her everlasting mate.
Content that he should ever wear the bays,
And of her whole salvation have the praise.
Content that he should rise, though she should fall,
And to be nothing, that he may be all.
Content that he, because she nought can do,
Do for her all her work, and in her too.
Here she a peremptory mind displays,
That he do all the work, get all the praise.
And now she is, which ne'er till now took place,
Content entirely to be sav'd by grace.
She owns that her damnation just would be,
And therefore her salvation must be free:
That nothing being hers but sin and thrall,
She must be debtor unto grace for all.

Hence comes she to him in her naked case,
To be invested with his righteousness.
She comes, as guilty, to a pardon free;
As vile and filthy, to a cleansing sea:
As poor and empty, to the richest stock;
As weak and feeble to the strongest rock:
As perishing, unto a shield from thrall;
As worse than nothing, to an all in all.
She is a blinded mole, an ign'rant fool,
Comes for instruction to the Prophet's school.
She, with a hell-deserving conscious breast;
Flees for atonement to the worthy Priest.
She, as a slave to sin and Satan, wings
Her flight for help unto the King of kings.
She all her maladies and plagues brings forth
To this Physician of eternal worth.
She spreads before his throne her filthy sore;
And lays her broken bones down at his door.

No mite she has to buy a crumb of bliss,
And therefore comes impov'rished, as she is,
By sin and Satan of all good bereft,
Comes e'en as bare as they her soul have left.
To sense, as free of holiness within,
As Christ the spotless Lamb, was free of sin.
She comes by faith, true; but it shews her want;
And brings her as a sinner, not a saint;
A wretched sinner flying for her good,
To justifying, sanctifying blood.
Strong faith no strength nor pow'r of acting, vaunts,
But acts in sense of weakness and of wants.
Drain'd now of ev'ry things that men may call
Terms and conditions of relief from thrall;
Except this one that Jesus be her all.
When to the bride he gives espousing faith,
It finds her under sin, and guilt, and wrath,
And makes her as a plagued wretch to fall
At Jesus footstool for the cure of all.
Her whole salvation now in him she seeks,
And musing thus perhaps in secret speaks:
'Lo! all my burdens may in him be eas'd
'The justice I offended he has pleas'd;
'The bliss that I have forfeit he procur'd;
'The curse that I deserved be endur'd;
'The law that I have broken he obey'd;
'The debt that I contracted he has paid:
'And though a match unfit for him I be.
'I find him ev'ry way most fit for me.
'Sweet Lord, I think, would thou thyself impart,
'I'd welcome thee with open hand and heart.
'But thou that savest by price must save by pow'r;
'O send thy Spirit in a fiery show'r,
'This cold and frozen heart of mine to thaw,
'That nought, save cords of burning love, can draw.

'O draw me, Lord, then will I run to thee,
'And glad into thy glowing bosom flee.
'I own myself a mass of sin and hell,
'A brat that can do nothing but rebel
'But didst thou not, as sacred pages shew *,
'(When rising up to spoil the hellish crew,
'That had by thousands, sinners captive made,
'And hadst in conq'ring chains them captive led),
'Get donatives, not for thy proper gain,
'But royal bounties for rebellious men,
'Gifts, graces, and the Spirit without bounds,
'For God's new house with man on firmer grounds?
'O then let me a rebel now come speed,
'Thy holy Spirit is the gift I need.
'His precious graces too, the glorious grant,
'Thou kindly promis'd, and I greatly want.
'Thou art exalted to the highest place,
'To give repentance forth, and ev'ry grace †.
'O Giver of spiritual life and breath,
'The author and the finisher of faith ‡;
'Thou husband-like must ev'ry thing provide,
'If e'er the like of me become thy bride.'

SECT. V.

Faith's view of the freedom of grace, cordial renunciation of all its own ragged righteousness, and formal acceptance of and closing with the person of glorious CHRIST.

THE bride with oped eyes, that once were dim,
Sees now her whole salvation lies in him;
The Prince, who is not in dispensing nice,
But freely gives without her pains or price.
This magnifies the wonder in her eye,
Who not a farthing has wherewith to buy;

* Psal. lxviii. 18. † Acts. v. 31. ‡ Heb. xii. 2.

For now her humbled mind can disavow
Her boasted beauty and assuming brow;
With conscious eye discern her emptiness,
With candid lips her poverty confess.
'O glory to the Lord, that grace is free,
'Else never would it light on guilty me.
'I nothing have with me to be its price,
'But hellish blackness, enmity, and vice.'
In former times she durst presuming come
To grace's market with a petty sum
Of duties, prayers, tears, a boasted set,
Expecting Heav'n would thus be in her debt.
These were the price, at least she did suppose
She'd be the welcomer because of those:
But now she see's the vileness of her vogue,
The dung that close doth ev'ry duty clog;
The sin that doth her holiness reprove,
The enmity that close attends her love;
The great heat-hardness of her penitence,
The stupid dulness of her vaunted sense;
The unbelief of former blazed faith,
The utter nothingness of all she hath.
The blackness of her beauty she can see,
The pompous pride of strain'd humility,
The naughtiness of all her tears and pray'rs,
And now renounces all as worthless wares;
And finding nothing to commend herself,
But what might damn her, her embezzled pelf;
At sov'reign grace's feet does prostrate fall,
Content to be in Jesus' debt for all.
Her noised virtues vanish out of sight,
As starry tapers at meridian light;
While sweetly, humbly, she beholds at length
Christ, as her only righteousness and strength.
He with the view throws down his loving dart,
Impress with pow'r into her tender heart.

The deeper that the law's fierce dart was thrown,
The deeper now the dart of love goes down:
Hence, sweetly pain'd, her cries to heav'n do flee;
'O none but Jesus, none but Christ for me:
'O glorious Christ, O beauty, beauty rare,
'Ten thousand thousand heav'ns are not so fair.
'In him at once all beauties meet and shine,
'The white and ruddy, human and divine.
'As in his low, he's in his high abode,
'The brightest image of the unseen God *.
'How justly do the harpers sing above,
'His doing, dying, rising, reigning love!
'How justly does he, when his work is done,
'Possess the centre of his Father's throne?
'How justly does his awful throne before
'Seraphic armies prostrate him adore;
'That's both by nature and donation crown'd,
With all the grandeur of the Godhead round?
'But wilt thou, Lord, in very deed come dwell
'With me, that was a burning brand of hell?
'With me so justly reckon'd worse and less
'Than insect, mite, or atom can express?
'Wilt thou debase thy high imperial form,
'To match with such a mortal, crawling worm?
'Yea, sure thine errand to our earthly coast,
'Was in deep love to seek and save the lost †;
'And since thou deign'd the like of me to wed,
'O come and make my heart thy marriage-bed.
'Fair Jesus, wilt thou marry filthy me?
'Amen, Amen, Amen; so let it be.

* Heb. i. 3. † Luke xix. 10.

CHAP. III.

The FRUITS of the believer's marriage with CHRIST, particularly gospel-holiness and obedience to the law as a rule.

SECT. I.

The sweet solemnity of the marriage now over, and the sad effects of the remains of a legal spirit.

THE match is made with little noise 'tis done,
But with great power, unequal prizes won.
The Lamb has fairly won his worthless bride;
She her great Lord, and all his store beside.
He made the poorest bargain, though most wise;
And she, the fool, has won the worthy prize.
Deep floods of everlasting love and grace,
That under ground ran an eternal space,
Now rise aloft 'bove banks of sin and hell,
And o'er the tops of massy mountains swell.
In streams of blood are tow'rs of guilt o'erflown,
Down with the rapid purple current thrown.
The bride now as her all can Jesus own,
And prostate as his footstool cast her crown,
Disclaiming all her former groundless hope,
While in the dark her soul did weary grope.
Down tumble all the the hills of self-conceit,
In him alone she sees herself complete;
Does his fair person with fond arms imbrace,
And all her hopes on his full merit place;
Discard her former mate, and henceforth draw
No hope, no expectation from the law.
Though thus her new-created nature soars,
And lives aloft on Jesus' heav'nly stores;

Yet apt to ſtray, her old adult'rous heart
Oft takes her old renounced huſband's part:
A legal cov'nant is ſo deep ingrain'd,
Upon the human nature laps'd and ſtain'd,
That, till her ſpirit mount the pureſt clime,
She's never totally divorc'd in time.
Hid in her corrupt part's proud boſom lurks
Some hope of life ſtill by the law of works.
Hence flow the following evils more or leſs:
Peferring oft her partial holy dreſs,
Before her Huſband's perfect righteouſneſs.

Hence joying more in grace already giv'n
Than in her Head and ſtock that's all in heav'n.
Hence grieving more the want of frames and grace,
Than of himſelf the ſpring of all ſolace.

Hence guilt her ſoul impriſons, luſts prevail,
While to the law her rents inſolent fail, [bail.
And yet her faithleſs heart rejects her Huſband's

Hence ſoul diſorders riſe and racking fears,
While doubtful of his clearing paſt arrears;
Vain dreaming, ſince her own obedience fails,
His likewiſe little for her help avails.

Hence duties are a talk, while all in view
Is heavy yokes of laws, or old or new:
Whereas, were once her legal bias broke,
She'd find her Lord's command an eaſy yoke.
No galling precepts on her neck he lays,
Nor any debt demands, ſave what he pays
By promis'd aid; but lo! the grevious law,
Demanding brick, won't aid her with a ſtraw.

Hence alſo fretful, grudging, diſcontent,
Crav'd by the law, finding her treaſure ſpent,
Bad doubting if her Lord will pay the rent.

Hence pride of duties too does often ſwell,
Preſuming ſhe perform'd ſo very well,

Hence pride of graces and inherent worth
Springs from her corrupt legal bias forth;
And boasting more a present with'ring frame
Than her exalted Lord's unfading name.
Hence many falls and plunges in the mire,
As many new conversions do require:
Because her faithless heart sad follies breed,
Much lewd departure from her living Head,
Who, to reprove her aggravated crimes,
Leaves her abandon'd to herself at times;
That, falling into frightful deeps, she may
From sad experience learn more stress to lay,
Not on her native efforts, but at length
On Christ alone, her righteousness and strength:
Conscious, while in her works she seeks repose,
Her legal spirit breeds her many woes.

SECT. II.

Faith's victories over sin and Satan, through new and farther discoveries of CHRIST, making believers more fruitful in holiness than all other pretenders to works.

THE gospel-path leads heav'n-ward; hence the
Hell pow'rs still push the bride the legal way. [fray,
So hot the war, her life's a troubled flood,
A field of battle, and a scene of blood.
But he that once commenc'd the work in her,
Whose working fingers drop the sweetest myrrh,
Will still advance it by alluring force,
And, from her ancient mate, more clean divorce:
Since 'tis her antiquated spouse the law,
The strength of sin and hell did on her draw.
Piece-meal she finds hell's mighty force abate,
By new recruits from her almighty Mate.
Fresh armour sent from grace's magazine,
Makes her proclaim eternal war with sin.

The ſhield of faith, dipt in the Surety's blood,
Drowns fiery darts, as in a crimſon flood.
The Captain's ruddy banner, lifted high,
Makes hell retire, and all the furies fly.
Yea, of his glory every recent glance
Makes ſin decay, and holineſs advance.
In kindneſs therefore does her heav'nly Lord
Renew'd diſcov'ries of his love afford,
That her enamour'd ſoul may with the view
Be caſt into his holy mould anew:
For when he manifeſts his glorious grace,
The charming favour of his ſmiling face,
Into his image fair transforms her ſoul *,
And wafts her upward to the heav'nly pole,
From glory unto glory by degrees,
Till viſion and fruition ſhall ſuffice.
And thus in holy beauty Jeſus' bride
Shines far beyond the painted ſons of pride,
Vain merit-vouchers, and their ſubtle apes,
In all their moſt refin'd, deluſive ſhapes.
No lawful child is ere the marriage born;
Though therefore virtues feign'd their life adorn.
The fruit they bear is but ſpurious brood,
Before this happy marriage be made good.
And 'tis not ſtrange; for, from a corrupt tree
No fruit divinely good produc'd can be ‖.
But lo! the bride, graft in the living Root,
Brings forth moſt precious aromatic fruit.
When her new heart and her new Huſband meet,
Her fruitful womb is like a heap of wheat,
Beſet with fragrant lilies round about †,
All divine graces, in a comely rout,
Burning within, and ſhining bright without.

* 2 Cor. iii. 18. ‖ Matt. vii. 17, 18.
† Cant. vii 2.

And thus the bride, as sacred scripture saith,
When dead unto the law through Jesus' death *,
And match'd with him, bears to her God and Lord
Accepted fruit, with incense pure decor'd.
Freed from law-debt, and bless'd with gospel ease,
Her work is now her dearest Lord to please,
By living on him as her ample stock,
And leaning to him as her potent rock.
The fruit, that each law wedded mortal brings
To self accrescs, as from self it springs.
So base a rise must have a base recourse,
The stream can mount no higher than its source.
But Jesus can his bride's sweet fruit commend,
As brought from him the root, to him the end.
She does by such an offspring him avow
To be her ALPHA and OMEGA too.
The work and warfare he begins, he crowns,
Though maugre various conflicts, ups and downs,
Thus through the darksome vale she makes her way
Until the morning-dawn of glory's day.

SECT. III.

True saving faith magnifying the law, both as a covenant, and as a rule. False faith unfruitful and ruining.

PROUD nature may reject this gospel-theme,
And curse it as an Antinomian scheme.
Let slander bark, let envy grin and fight,
The curse that is so causeless shall not light †.
If they that fain would make by holy force
'Twixt sinners and the law a clean divorce,
And court the Lamb a virgin chaste to wife,
Be charg'd as foes to holiness of life,

* Rom. vii. 4. † Prov. xxvi. 2.

Well may they suffer gladly on this score,
Apostles great was so malign'd before.
Do we make void the law through faith ‡? nay, why,
We do it more fulfil and magnify
Then fiery seraphs can with holiest flash;
Avant, vain legalists, unworthy trash.

When as a cov'nant stern the law commands,
Faith puts her Lamb's obedience in its hands;
And when its threats gush out a fiery flood,
Faith stops the current with her victim's blood.
The law can crave no more, yet craves no less,
Than active, passive, perfect righteousness.
Yet here is all, yea, more than its demand,
All render'd to it by a divine hand.
Mankind is bound law-service still to pay,
Yea, angel-kind is also bound t' obey.
It may by human and angelic blaze
Have honour, but in finite partial ways.
These natures have its lustre once defac'd,
'Twill be by part of both for ay disgrac'd,
Yet, had they all obsequious stood and true,
They'd giv'n the law no more than homage due.
But faith gives't honour yet more great, more odd,
The high, the humble service of its God.

Again to view the holy law's command,
As lodged in a Mediator's hand;
Faith gives it honour, as a rule of life,
And makes the bride the Lamb's obedient wife.
Due homage to the law those never did,
To whom th' obedience pure of faith is hid.
Faith works by love*, and purifies the heart†,
And truth advances in the inward part;
On carnal hearts impresses divine stamps,
And sully'd lives inverts to shining lamps.

‡ Rom. iii. 31. * Eph. ii. 10. † Gal. v. 9.

From Abram's seed that are most strong in faith.
The law most honour, God most glory hath.
But due respect to neither can be found,
Where unbelief ne'er got a mortal wound,
To still the virtue-vaunter's empty sound.
Good works he boasts, a path he never trode,
Who is not yet the workmanship of God‡,
In Jesus thereunto created new;
Nois'd works that spring not hence are but a shew.
True faith, that's of a noble divine race,
Is still a holy sanctifying grace:
And greater honour to the law does share,
Than boasters all that breathe the vital air.
Ev'n heathen morals vastly may outshine
The works that flow not from a faith divine.
Pretensions high to faith a number have,
But, ah! it is a faith that cannot save:
We trust, say they, in Christ, we hope in God:
Nor blush to blaze their rotten faith abroad.
Nor try the trust of which they make a shew,
If of a saving or a damning hue.
They own their sins are ill; true, but 'tis sad
They never thought their faith and hope were bad.
How evident's their home-bred nat'ral blaze,
Who dream they have believ'd well all their days;
Yet never felt their unbelief, nor knew
The need of pow'r their nature to renew?
Blind souls that boast of faith, yet live in sin,
May hence conclude their faith is to begin;
Or know they shall, by such an airy faith,
Believe themselves to everlasting wrath.
Faith that nor leads to good, nor keeps from ill,
Will never lead to heav'n, nor keep from hell.
The body without breath is dead*; no less
Is faith without the works of holiness †.

‡ Eph. ii. 9. * James ii. 26. † James ii. 17, 20.

How rare is saving faith, when earth is cramm'd
With such as will believe, and yet be damn'd;
Believe the gospel, yet with dread and awe
Have never truly first believ'd the law?
That matters shall be well, they hope too soon
Who never yet have seen they were undone.
Can of salvation their belief be true,
Who never yet believ'd damnation due?
Can these of endless life have solid faith,
Who never fear'd law-threats of endless death?
Nay, sail'd they ha'nt yet to the healing shore,
Who never felt their sinful, woful sore.

Imaginary faith is but a blind,
That bears no fruit but of a deadly kind:
Nor can from such a wild unwholesome root
The least production rise of living fruit.
But saving faith can such an offspring breed,
Her native product is a holy seed.
The fairest issues of the vital breath
Springs from the fertile womb of heav'n-born faith;
Yet boasts she nothing of her own, but brings
Auxiliaries from the King of kings,
Who graves his royal law in rocky hearts,
And gracious aid in softening show'rs imparts:
This gives prolific virtue to the faith,
Inspir'd at first by his almighty breath.
Hence, fetching all her succours from abroad,
She still employs this mighty pow'r of God.
Drain'd clean of native pow'rs and legal aims,
No strength but in and from JEHOVAH claims:
And thus her service to the law o'ertops
The tow'ring zeal of Pharisaic fops.

SECT. IV.

The Believer only, being married to Christ, is justified and sanctified: and the more gospel freedom from the law as a covenant, the more holy conformity to it as a rule.

THUS doth the Husband by his Father's will
Both for and in his bride the law fulfill:
For her, as 'tis a covenant; and then
In her, as 'tis a rule of life to men.
First, all law-debt he most completely pays,
Then of law duties all the charge defrays.
Does first assume her guilt, and loose her chains,
And then with living water wash her stains,
Her fund restore, and then her form repair,
And makes his filthy bride a beauty fair;
His perfect righteousness must freely grant,
And then his holy image deep implant;
Into her heart his precious seed indrop,
Which in his time will yield a glorious crop.
But by alternate turns his plants he brings
Through robbing winters and repairing springs.
Hence, pining oft, they suffer sad decays
By dint of shady nights and stormy days.
But blest with sap, and influence from above,
They live and grow anew in faith and love,
Until transplanted to the higher soil,
Where furies tread no more, nor foxes spoil.
While Christ the living root remains on high,
The noble plant of grace can never die,
Nature decays, and so will all the fruit
That merely rises on a mortal root.
Their works, however splendid, are but dead,
That from a living fountain don't proceed;
Their fairest fruit is but a garnish'd shrine,
That are not grafted in the glorious Vine,

Devouteſt hypocrites are rank'd in rolls
Of painted puppets, not of living ſouls.
No offspring but of Chriſt's fair bride is good,
This happy marriage has a holy brood.
Let ſinners learn his myſtery to read,
We bear to glorious Chriſt no precious ſeed,
Till through the law, we to the law be dead*.
No true obedience to the law, but forc'd,
Can any yield, till from the law divorc'd.
Nor *to it*, as a *rule* is homage giv'n,
Till *from it*, as a *cov'nant*, men be driv'n.
Yea more, till once they this divorce attain,
Divorce from ſin they but attempt in vain;
The curſed yoke of ſin they baſely draw,
Till once unyoked from the curſing law.
Sin's full dominion keeps its native place,
While men are under law, not under grace†.
For mighty hills of enmity won't move,
Till touch'd by conqu'ring grace and mighty love.
Were but the goſpel ſecret underſtood;
How God can pardon where he ſees no good;
How grace and mercy free, that can't be bought,
Reign through a righteouſneſs already wrought:
Were woful reigning unbelief depos'd,
Myſterious grace to blinded minds diſclos'd;
Did Heav'n with goſpel-news its pow'r convey,
And ſinners hear a faithful God but ſay,
'No more law-debt remains for you to pay;
'Lo, by the loving Surety all's diſcharg'd,'
Their hearts behov'd with love to be enlarg'd:
Love, the ſuccinct fulfilling of the law‡,
Were then the eaſy yoke they'd ſweetly draw;
Love would conſtrain and to his ſervice move,
Who left them nothing elſe to do but love.

* Gal. ii. 19. † Rom. vi. 14. ‡ Rom. xiii. 10.

Slight now his loving precepts if they can ;
No, no ; his conqu'ring kindness leads the van.
When everlasting love exerts the sway, [bey,
They judge themselves more kindly boundly t'o-
Bound by redeeming grace in stricter sense
Than ever Adam was in innocence.
Why now, they are not bound, as formerly,
To *do* and *live*, nor yet to *do* or *die* ;
Both life and death are put in Jesus' hands,
Who urges neither in his kind commands,
Not servile work their life and heav'n to win,
Nor slavish labour death and hell to shun.
Their aims are purer, since they understood,
Their heav'n was bought, their hell was quench'd
with blood.
The oars of gospel-service now they steer,
Without or legal hope or slavish fear.
The bride in sweet security can dwell,
Nor bound to purchase heav'n, nor vanquish hell ;
But bound for him the race of love to run,
Whose love to her left none of these undone ;
She's bound to be the Lamb's obedient wife,
And in his strength to serve him during life ;
To glorify his loving name for ay,
Who left her not a single mite to pay
Of legal debt, but wrote for her at large
In characters of blood a full discharge.
Hence forth no servile task her labours prove,
But grateful fruits of reverential love.

SECT. V.

Gospel-grace giving no liberty nor freedom to sin, but to holy service and pure obedience.

THE glorious husband's love can't lead the wife
To whoredom or licentiousness of life:
Nay, nay; she finds his warmest love within;
The hottest fire to melt her heart for sin.
His kind embrace is still the strongest cord,
To bind her to the service of her Lord.
The more her faith insures this love of his,
The more his law her delectation is.
Some dream, they might, who this assurance win,
Take latitude and liberty to sin.
Ah! such bewray their ignorance, and prove
They want the lively sense of drawing love;
And how its sweet constraining force can move.
The ark of grace came never in to dwell,
But Dagon lusts before it headlong fell.
Men basely can unto lasciviousness
Abuse the doctrine, not the work of grace.
Huggers of divine love in vice's path,
Have but the fancy of it, not the faith.
They never soar'd aloft on grace's wing,
That knew not grace to be a holy thing,
When regnant she the pow'rs of hell appals,
And sin's dominion in the ruin falls.
Curs'd is the crew whose Antinomian dress
Mak's grace a cover to their idleness.
The bride of Christ will sure be very loth
To make his love a pillow for her sloth.
Why, mayn't she sin the more that grace abounds!
Oh, God forbid! the very thought confounds.

When dead unto the law she's dead to sin;
How can she any longer live therein * ?
To neither of them is she now a slave,
But shares the conquest of the great, the brave,
The mighty Gen'ral, her victorious Head,
Who broke the double chain to free the bride.
Hence prompted now with gratitude and love,
Her cheerful feet in swift obedience move.
More strong the cords of love to duty draw,
Than hell, and all the curses of the law.
When with seraphic love the breast's inspir'd,
By that are all the other graces fir'd;
These kindling round, the burning heart and frame
In life and walk send from a holy flame.

CHAP. IV.

A caution to all against a legal spirit; especially to those that have a profession without power, and learning without grace.

WHY, says the haughty heart of legalists,
Bound to the law of works by nat'ral
'Why such ado about a law divorce? [twists,
'Mens lives are bad, and would you have them
'Such Antinomian stuff with labour'd toil [worse?
'Would human beauty's native lustre spoil.
'What wickedness beneath the cov'ring lurks,
'That lewdly would divorce us all from works?
'Why such a stir about the law and grace?
'We know that merit cannot now take place.
'And what needs more?' Well, to let slander drop,
Be merit for a little here the scope.

* Rom. vi. 1, 2.

Ah! many learn to lisp in gospel-terms,
Who yet embrace the law with legal arms.
By wholesome education some are taught
To own that human merit now is naught:
Who faintly but renounce proud merits name,
And cleave refin'dly to the Popish scheme.
For graceful works expecting divine bliss,
And, when they fail, trust Christ for what's amiss.
Thus to his righteousness profess to flee,
Yet by it still would their own saviours be.
They seem to works of merit bloody foes,
Yet seek salvation *as it were** by those.
Blind Gentiles found, who did nor seek nor know;
But Isra'l lost it whole, who sought it so.

Let all that love to wear the legal dress,
Know that as sin, so bastard righteousness
Has slain it's thousands, who in tow'ring pride
The righteousness of Jesus Christ deride;
A robe divinely wrought, divinely won,
Yet cast by men for rags that are their own.
But some to legal works seem whole deny'd,
Yet would by gospel-works be justify'd,
By faith, repentance, love, and other such:
These dreamers being righteous overmuch,
Like Uzza, give the ark a wrongful touch.
By legal deeds however gospeliz'd,
Can e'er tremendous justice be appeas'd,
Or sinners justify'd before that God,
Whose law is perfect, and exceeding broad?
Nay, faith itself, that leading gospel-grace,
Holds as a work no justifying place.
Just Heav'n to man for righteousness imputes
Not faith itself, or in its acts or fruits;
But Jesus' meritorious life and death,
Faith's proper object, all the honour hath.

* Rom. ix. 32.

From this doth faith derive its glorious fame,
Its great renown and justifying name;
Receiving all things, but deserving nought:
By faith all's begg'd and taken, nothing bought.
Its highest name is from the wedding vote,
So instrumental in the marriage-knot.
JEHOVAH lends the bride in that blest hour,
Th' exceeding greatness of his mighty pow'r *:
Which sweetly does her heart-consent command,
To reach the wealthy Prince her naked hand.
For close to his embrace she'd never stir,
If first his loving arms embrac'd not her:
But this he does by kindly gradual chase,
Of rousing, raising, teaching, drawing grace,
He shews her, in his sweetest love address,
His glory as the Sun of righteousness;
At which all dying glories earth adorn,
Shrink like the sick moon at the wholesome morn,
This glorious Sun arising with a grace,
Dark shade of creature-righteousness to chase,
Faith now disclaims itself, and all the train
Of virtues formerly accounted gain;
And counts them dung †, with holy, meek disdain.
For now appears the height, the depth immense
Of divine bounty and benevolence;
Amazing mercy! ignorant of bounds!
Which most enlarged faculties confounds.
How vain, how void now seem the vulgar charms,
The monarch's pomp of courts, and pride of arms?
The boasted beauties of the human kind,
The pow'rs of body, and the gifts of mind?
Lo! in the grandeur of Immanuel's train,
All's swallow'd up as rivers in the main.
He's seen, when gospel-light and sight is giv'n,
Encompass'd round with all the pomp of heav'n.

* Eph. vii. 16. † Phil. iii. 7, 8.

The soul, now taught of God, sees human schools
Make Christless rabbi's only lit'rate fools;
And that, till divine teaching pow'rful draw,
No learning will divorce them from the law
Mere argument may clear the head, and force
A verbal, not a cordial clean divorce.
Hence many, taught the wholesome terms of art,
Have gospel-heads, but still a legal heart.
Till sov'reign grace and pow'r the sinner catch,
He takes not Jesus for his only match.
Nay, works complete! ah! true, however odd,
Dead works are rivals with the living God.
Till heav'n's preventing mercy clear the sight,
Confound the pride with supernat'ral light;
No haughty soul of human kind is brought
To mortify her self-exalting thought.

Yet holiest creatures in clay-tents that lodge,
Be but their lives scann'd by the dreadful Judge;
How shall they e'er his awful search endure,
Before whose purest eyes heav'n is not pure?
How must their black indictment be enlarg'd,
When by him angels are with folly charg'd,
What human worth shall stand, when he shall scan?
O may his glory stain the pride of man.

How wond'rous are the tracks of divine grace!
How searchless are his ways, how vast th' abyss!
Let haughty reason stop, and fear to leap;
Angelic plummets cannot sound the deep.
With scorn he turns his eyes from haughty kings,
With pleasure looks on low and worthless things;
Deep are his judgments, sovereign is his will,
Let every mortal worm be dumb, be still.
In vain proud reason swells beyond its bound;
God and his counsels are a gulf profoun'd,
An ocean wherein all our thoughts are drown'd.

CHAP. V.

Arguments and encouragements to gospel ministers to avoid a legal strain of doctrine, and endeavour the sinners' match with CHRIST by gospel-means.

SECT. I.

A legal spirit the root of damnable errors.

YE heralds great, that blow in name of God
The silver trump of gospel-grace abroad;
And sound, by warrant from the great *I am*,
The nuptial treaty with the worthy Lamb:
Might ye but stop th' unpolish'd muse to brook,
And from a shrub an wholsome berry pluck;
Ye'd take encouragement from what is said,
By gospel-means to make the marriage-bed,
And to your glorious Lord a virgin chaste to wed.

The more proud nature bears a legal sway,
The more should preachers bend the gospel way:
Oft in the church arise destructive schisms
From anti-evangelic aphorisms;
A legal spirit may be justly nam'd
The fertile womb of every error damn'd.

Hence Popery so connat'ral since the fall,
Makes legal works, like saviours, merit all;
Yea, more than merit on their shoulder loads,
To supererogate like demi-gods.

Hence proud Socinians seat their reason high,
'Bove every precious gospel-mystery,
Its divine author stab, and without fear
The purple covert of his chariot tear,

With these run Arian monsters in a line,
All gospel-truth at once to undermine;
To darken and delete like hellish foes,
The brightest colour of the Sharon rose.
At best its human Red they but decry
That blot the divine White, the native Dye.

Hence dare Arminians too with brazen face,
Give man's free-will the throne of God's free-grace;
Whose self-exalting tenets clearly shew
Great ignorance of law and gospel too.

Hence Neonomians spring, as sundry call
The new law-makers to redress our fall.
The law of works into repentance, faith
Is chang'd, as their Baxterian Bible saith.
Shaping the gospel to an easy law, [straw;
They build their tott'ring house with hay and
Yet hide, like Rachel's idols in the stuff,
Their legal hands within a gospel-muff.

Yea, hence springs Antinomian vile refuse,
Whose gross abettors gospel grace abuse;
Unskill'd how grace's silken latchet binds
Her captives to the law with willing minds.

SECT. II.

A legal strain of doctrine discovered and discarded.

NO wonder Paul the legal spirit curse,
Of fatal errors such a feeding nurse.
He, in JEHOVAH's great tremendous name,
Condemns perverters of the gospel-scheme.
He damn'd the sophist rude, the babbling priest
Would venture to corrupt it in the least;
Yea, curs'd the heav'nly angel down to hell,
That daring would another gospel tell *.

* Gal. i. 7, 8.

Which crime is charg'd on these that dare dispense
The self-same gospel in another sense.
Christ is not preach'd in truth, but in disguise,
If his bright glory half absconded lies.
When gospel soldiers, that divide the word,
Scarce brandish any but the legal sword.
While Christ the *author* of the law they press,
More than the *end* of it for righteousness;
Christ as a *seeker* of our service trace,
More than a *giver* of enabling grace.
The King commanding holiness they show,
More than the Prince exalted to bestow;
Yea, more on Christ the sin-revenger dwell,
Than Christ Redeemer both from sin and hell.
With legal spade the gospel-field he delves,
Who thus drives sinners in unto themselves;
Halving the truth that should be all reveal'd,
The sweetest part of Christ is oft conceal'd,
We bid men turn from sin, but seldom say,
Behold the Lamb that takes all sin away †!
Christ, by the gospel-rightly understood,
Not only treats a peace, but makes it good.
Those suitors therefore of the bride, who hope
By force to drag her with the legal rope,
Nor use the drawing cord of conqu'ring grace,
Pursue with flaming zeal a fruitless chase;
In vain lame doings urge, with solemn awe,
To bribe the fury of the fiery law:
With equal success to the fool that aims
By paper walls to bound devouring flames.
The law's but mock'd by their most graceful deed,
That wed not first the law fulfilling Head;
It values neither how they wrought nor wept,
That slight the ark wherein alone 'tis kept.

† John i. 29.

Yet legaliſts, DO, DO, with ardour preſs,
And with prepoſt'rous zeal and warm addreſs
Would ſeem the greateſt friends to holineſs:
But vainly (could ſuch oppoſites accord)
Reſpect the law, and yet reject the Lord.
They ſhew not Jeſus as the way to bliſs,
But Judas-like betray him with a kiſs
Of boaſted works, or mere profeſſion puſt,
Law-boaſters proving but law breakers oft.

SECT. III.

The hurtfulneſs of not preaching CHRIST, and diſtinguiſhing duly between law and goſpel.

HELL cares not how crude holineſs be preach'd,
If ſinners match with Chriſt be never reach'd;
Knowing their holineſs is but a ſham,
Who ne'er are married to the holy Lamb.
Let words have never ſuch a pious ſhew,
And blaze aloft in rude profeſſor's view,
With ſacred aromatics richly ſpic'd,
If they but drown in ſilence glorious Chriſt;
Or, if he may ſome vacant room ſupply,
Make him a ſubject only by the by;
They mar true holineſs with tickling chat,
To breed a baſtard Phariſaic brat.
They wofully the goſpel meſſage broke,
Make fearful havoc of the Maſter's flock;
Yet pleaſe themſelves, and the blind multitude,
By whom the goſpel's little underſtood.
Rude ſouls perhaps imagine little odds
Between the legal and the goſpel roads:
But vainly men attempt to blend the two;
They differ more than Chriſt and Moſes do.
Moſes, evangelizing in a ſhade,
By types the news of light approaching ſpread;

But from the law of works by him proclaim'd,
No ray of goſpel-grace or mercy gleam'd.
By nature's light the law to all is known,
But lightſome news of goſpel-grace to none.
The doing cov'nant now, in part or whole,
Is ſtrong to damn, but weak to ſave a ſoul.
It hurts, and cannot help, but as it tends
Through mercy to ſubſerve ſome goſpel ends.
Law-thunder roughly to the goſpel tames,
The goſpel mildly to the law reclaims.
The fiery law, as 'tis a covenant,
Schools men to ſee the goſpel-aid they want;
Then goſpel-aid does ſweetly then incline
Back to the law as 'tis a rule divine. [wounds,
Heav'n's healing work is oft commenc'd with
Terror begins what loving kindneſs crowns.
Preachers may therefore preſs the fiery law,
To ſtrike the Chriſtleſs man with dreadful awe.
Law threats which for his ſins to hell depreſs,
Yea, damn him for his rotten righteouſneſs;
That while he views the law exceeding broad,
He fain may wed the righteouſneſs of God.
But ah! to preſs law-works as terms of life,
Was ne'er the way to court the Lamb a wife.
To urge conditions in the legal frame,
Is to renew the vain old cov'nant game
The law is good, when lawfully 'tis us'd *,
But moſt deſtructive when it is abus'd.
They ſet not duties in the proper ſphere,
Who duly law and goſpel don't ſevere;
But under maſſy chains let ſinners lie,
As tributaries, or to DO or DIE.
Nor make the law a ſquaring rule of life,
But in the goſpel-throat a bloody knife.

* 1 Tim. i. 8.

SECT. IV.

Damnable pride and self-righteousness, so natural to all men, has little need to be encouraged by legal preaching.

THE legal path proud nature loves so well,
(Though yet 'tis but the cleanest road to hell)
That lo! e'en these that take the foulest ways,
Whose lewdness no controuling bridle stays;
If but their drowsy conscience raise its voice,
'Twill speak the law of works their native choice.
And echo to the rousing sound, 'Ah, true!
'I cannot hope to live, unless I DO.'
No conscious breast of mortal kind can trace
The myst'ry deep of being sav'd by grace.
Of this nor is the nat'ral conscience skill'd;
Nor will admit it when it is reveal'd;
But pushes at the gospel like a ram,
As proxy for the law, against the Lamb.
The proud self-righteous Pharisaic strain
Is, 'Blest be God, I'm not like other men;
'I read and pray, give alms, I mourn and fast †;
'And therefore hope I'll get to heav'n at last:
'For, though from ev'ry sin I be not free,
'Great multitudes of men are worse than me,
'I'm none of those that swear, cheat, drink, and whore.
Thus on the law he builds his Babel tow'r.
Yea, ev'n the vilest cursed debauchee
Will make the law of works his very plea;
'Why, (says the rake) what take you me to be?
'A Turk, or infidel; (you lie), I can't
'Be term'd so base, but by a sycophant;
'Only I hate to act the whining saint.
'I am a Christian true; and therefore bode
'It shall be well with me, I hope in God.

† Luke xviii. 11, 12.

'Ain't I an honest man; yea, I defy
'The tongue that dare assert black to mine eye.'
Perhaps when the reprover turns his back,
He'll vend the viler wares o's open'd pack,
And with his fellows in a strain more big,
'Bid damn the base uncharitable whig,
'These scroundrel hypocrites (he'll proudly say)
'Think none shall ever merit heav'n but they.
'And yet we may compete with them; for see,
'The best have blemishes as well as we.
'We have as good a heart (we trust) as these,
'Tho' not their vain superfluous shew and blaze.
'Bigotted zealots, whose foul crimes are hid,
'Would damn us all to hell; but God forbid.
'Whatever such a whining sect professes.
'Tis but a nice, morose, affected dress.
'And though we don't pretend so much as they,
'We hope to compass heaven a shorter way;
'We seek God's mercy, and are all along
'Most free of malice, and do no man wrong.
'But whims fantastic shan't our head annoy,
'That would our social liberties destroy.
'Sure, right religion never was design'd
'To mar the native mirth of human kind. [such!
'How weak are those that would be thought non-
'How mad, that would be righteous o'er much!
'We have sufficient, through we be not cramm'd;
'We'll therefore hope the best, let them be
Ah horrid talk! yet so the legal strain [damn'd.'
Lards e'en the language of the most profane.
Thus devilish pride o'erlooks a thousand faults,
And on a legal ground itself exalts.
This DO and LIVE, though doing power be lost,
In ev'ry mortal is proud nature's boast.
How does a vain conceit of goodness swell,
And feed false hope, amidst the shades of hell?

Shall we, who ſhould by goſpel methods draw,
Send ſinners to their nat'ral ſpouſe the law:
And harp upon the doing ſtring to ſuch,
Who ignorantly dream they do ſo much?
Why, thus inſtead of courting Chriſt a bride,
We harden rebels in their native pride.

Much rather ought we in God's name to place
His great artill'ry ſtraight againſt their face;
And throw hot Sinai thunderbolts around
To burn their tow'ring hopes down to the ground.
To make the pillars of their pride to ſhake,
And damn their doings to the burning lake
To curſe the doers unto endleſs thrall.
That never did continue to do all *.
To ſcorch their conſcience with the flaming air,
And ſink their haughty hopes in deep deſpair;
Denouncing Ebal's black revenging doom,
To blaſt their expectation in the bloom;
Till once vain hope of life by works give place
Unto a ſolid hope of life by grace.
The vig'rous uſe of means is ſafely urg'd,
When preſſing calls from legal dregs are purg'd;
But moſt unſafely in a fed'ral dreſs,
Confounding terms of life with means of grace.
Oh! dang'rous is th' attempt proud fleſh to pleaſe,
Or ſend a ſinner to the law for eaſe;
Who rather needs to feel its piercing dart,
Till dreadful pangs invade his trembling heart;
And thither ſhould be only ſent for flames
Of fire to burn his rotten hopes and claims;
That thus diſarm'd, he gladly may embrace,
And graſp with eagerneſs the news of grace.

* Gal. iii. 10.

SECT. V.

The gospel of *divine grace* the only means of converting sinners, and should be preached therefore most clearly, fully, and freely.

THEY ought, who royal grace's heralds be,
To trumpet loud salvation, full and free:
Nor safely can, to humour mortal pride,
In silence evangelic mysteries hide.
What Heav'n is pleas'd to give, dare we refuse;
Or under ground conceal, lest men abuse?
Suppress the gospel-flow'r, upon pretence
That some vile spiders may suck poison thence?
Christ is a stumbling block *, shall we neglect
To preach him, lest the blind should break their neck?
That high he's for the fall of many set,
As well as for the rise ‡, must prove no let.
No grain of precious truth must be suppress,
Though reprobates should to their ruin wrest.
Shall Heav'n's coruscant lamp be dimm'd, that pays
Its daily tribute down in golden rays?
Because some blinded with the blazing gleams,
Share not the pleasure of the lightning beams;
Let those be hard'ned, petrify'd, and harm'd,
The rest are mollify'd and kindly warm'd.
A various savour †, flowers in grace's field,
Of life to some, of death to others yield.
Must then the rose be vail'd, the lily hid,
The fragrant savour stifled! God forbid.
The revelation of the gospel-flow'r,
Is still the organ fam'd of saving pow'r;
Most justly then are legal minds condemn'd,
That of the glorious gospel are asham'd:

* 1 Cor. i. 23. ‡ Luke ii. 34. † 2 Cor. ii. 16.

For this the divine arm, and only this,
The pow'r of God unto salvation is.
For therein is reveal'd, to screen from wrath,
The righteousness of God from faith to faith †.
The happy change in guilty sinners case
They owe to free displays of sov'reign grace;
Whose joyful tidings of amazing love,
The ministration of the Spirit prove.
The glorious vent the gospel-news express,
Of God's free grace, thro' Christ's full righteousness,
Is Heav'n's gay chariot where the Spirit bides,
And in his conqu'ring pow'r triumphant rides.
The gospel-field is still the Spirit's soil,
The golden pipe that bears the holy oil;
The orb where he outshines the radiant sun,
The silver channel where his graces run.
Within the gospel-banks his flowing tide
Of lightning, quickning motions, sweetly glide.
Received ye the Spirit, scripture saith *,
By legal works, or by the word of faith?
If by the gospel only, then let none
Dare to be wiser than the wisest One.
We must, who freely get, as freely give,
The vital word that makes the dead to live.
For ev'n to sinners dead within our reach,
We in his living name may most successful preach.
The Spirit and the scripture both agree
Jointly, (says Christ), to testify of me ‡.
The preacher then will from his text decline,
That scorns to harmonize with his design.
Press moral duties to the last degree;
Why not? but mind, lest we successless be.
No light, no hope, no strength for duties spring,
Where Jesus is not Prophet, Priest, and King.

† Rom. i. 16, 17. * Gal. iii. 2. ‡ John xv. 26. v. 39.

No light to see the way, unless he teach,
No joyful hope save in his blood we reach,
No strength unless his royal arm he stretch.
Then from our leading scope how gross we fall,
If, like his name, in ev'ry gospel-call,
We make not him the First, the Last, the All!

Our office is to bear the radiant torch
Of gospel light into the dark'ned porch,
Of human understandings, and display
The joyful dawn of everlasting day;
To draw the golden chariot of free grace,
The dark'ned shades with shining rays to chase,
Till heav'n's bright lamp on circling wheels be hurl'd
With sparkling grandeur round the dusky world;
And thus to bring, in dying mortals sight,
New life and immortality to light †.
We're charg'd to preach the gospel, unconfin'd,
To ev'ry creature ‡ of the human kind;
To call, with tenders of salvation free,
All corners of the earth to come and see ‖:
And ev'ry sinner most excuseless make.
By urging rich and poor to come and take §.
Ho, ev'ry one that thirsts*, is grace's call
Direct to needy sinners great and small;
Not meaning those alone, whose holy thirst
Denominates their souls already blest.
If only those were call'd then none but saints;
Nor would the gospel suit the sinner's wants.
But here the call does signally import
Sinners and thirsty souls of ev'ry sort:
And mainly to their door the message brings,
Who yet are thirsting after empty things;
Who spent their means no living bread to buy,
And pains for that which cannot satisfy.

† 2 Tim. i. 10. ‡ Mark xvi. 15. ‖ Isa. xlv. 22. John i. 39. 46.
§ Rev. xxii. 17. * Isa. lv. 1, 2.

Such thirsty sinners here invited are,
Who vainly spend their money, thought, and care,
On passing shades, vile lusts, and trash so base
As yield immortal souls no true solace.
The call directs them, as they would be blest,
To chuse a purer object of their thirst.
All are invited by the joyful sound
To drink who need, as does the parched ground,
Whose wide-mouth'd clefts speak to the brazen sky
Its passive thrist, without an active cry.
The gospel preacher then, with holy skill,
Must offer Christ to whosoever will,
To sinners of all sorts that can be nam'd;
The blind, the lame, the poor, the halt, the maim'd†.
Nor daring to restrict th' extensive call,
But op'ning wide the net to catch 'em all.
No soul must be excluded that will come,
Nor right of access be confined to some.
Though none will come till conscious of their want,
Yet right to come they have by sov'reign grant;
Such right to Christ, his promise and his grace,
They all are damn'd who hear and don't embrace.
So freely is th' unbounded call dispens'd,
We therein find ev'n sinners unconvinc'd;
Who knew not they are naked, blind, and poor*,
Counsell'd to buy or beg at Jesus' door,
And take the glorious robe, eye-salve, and golden store.
This prize they are oblig'd by faith to win,
Else unbelief would never be their sin.
Yea gospel offers but a sham we make,
If ev'ry sinner has not right to take.
Be gospel-herald's fortify'd from this,
To trumpet grace, howe'er the serpent hiss.
Did hell's malicious mouth in dreadful shape
'Gainst innocence itself malignant gape?

† Luke xiv. 21. * Rev. iii. 17, 18.

Then sacred truth's devoted vouchers may
For dire reproach their measures constant lay.
With cruel calumny of old commenc'd,
This sect will ev'ry where be spoke against ‡ ;
While to and fro he runs the earth across,
Whose name is ADELPHON KATEGOROS‖.
In spite of hell be then our constant strife
To win the glorious Lamb a virgin wife.

CHAP. VI.

An *Exhortation* to all that are out of CHRIST; in order to their closing the match with him: containing also *motives* and *directions*.

READER, into thine hands these lines are giv'n,
But not without the providence of Heav'n;
Or to advance thy bliss, if thou art wise,
Or aggravate thy woe, if thou despise.
For thee, for thee, perhaps th' omniscient ken
Has form'd the counsel here, and led the pen.
The writer then does thy attention plead,
In his great name that gave thee eyes to read.

SECT. I.

Conviction offered to Sinners, especially such as are wedded strictly to the law, or self-righteous, that they may see their need of CHRIST's righteousness.

IF never yet thou didst fair Jesus wed,
Nor yield thy heart to be his marriage-bed;
But hitherto art wedded to the law,
Which never could thy chain'd affections draw

‡ Acts xxiii. 22. ‖ Or, *The accuser of the brethren.*

From brutish lusts and sordid lover's charms;
Lo! thou art yet in Satan's folded arms.
Hell's pow'r invisible thy soul retains
His captive slave, lock'd up in massy chains.
O! sinner then, as thou regard'st thy life,
Seek, seek, with ardent care and earnest strife,
To be the glorious Lamb's betrothed wife.
For base co-rivals never let him lose
Thy heart, his bed of conjugal repose.
Wed Christ alone, and with severe remorse
From other mates pursue a clean divorce;
For they thy ruin seek by fraud or force.
As lurking serpents in the shady bow'rs
Conceal their malice under spreading flow'rs;
So thy deceitful lusts with cruel spite
Hide ghastly danger under gay delight.

Art thou a legal zealot, soft or rude,
Renounce thy nat'ral and acquired good.
As base deceitful lusts may work thy smart,
So may deceitful frames upon thy heart.
Seeming good motions may in some be found,
Much joy in *hearing*, like the stony ground *;
Much sorrow too in *praying*, as appears
In Esau's careful suit with rueful tears†.
Touching the law, they blameless may appear‡,
From spurious views most specious virtues bear.
Nor merely be devout in mens esteem,
But prove to be sincerely what they seem,
Friends to the holy law in heart and life,
Suers of heav'n with utmost legal strife;
Yet still with innate pride so rankly spic'd,
Converted but to duties, not to Christ,
That publicans and harlots heav'n obtain ||,
Before a crew so righteous and so vain.

* Luke viii. 13. † Heb. xii. 17. ‡ Phil. iii. 9.
|| Matth. xxi. 31.

Sooner will those shake off their vicious dress
Than these blind zealots will their righteousness,
Who judge they have (which fortifies their pride)
The law of God itself upon their side.
Old nature, new brush'd up with legal pains,
Such strict atachment to the law retains,
No means, no motives can to Jesus draw
Vain souls so doubly wedded to the law.
But wouldst the glorious Prince in marriage have,
Know that thy nat'ral husband cannot save.
Thy best essays to pay the legal rent
Can never in the least the law content.
Didst thou in pray'rs employ the morning-light,
In tears and groans the watches of the night,
Pass thy whole life in close devotion o'er;
Tis nothing to the law still craving more.
There's no proportion 'twixt its high commands,
And puny works from thy polluted hands;
Perfection is the least that it demands.
Wouldst enter into life, then keep the law *:
But keep it perfectly without a flaw,
It won't have less, nor will abate at last
A drop of vengence for the sin that's past
Tell, sinful mortal, is thy stock so large
As duly can defray this double charge;
'Why these are mere impossibles,' (say'st thou)
Yea, truly so they are, and therefore now,
That down thy legal confidence may fall
The law's black doom, home to thy bosom call.
'Lo! I (the divine law) demands no less
'Than perfect everlasting righteousness;
'But thou hast fail'd, and lost thy strength to DO:
'Therefore I doom thee to eternal woe.
'In prison close to be shut up for ay,
'Ere I be baffled with thy partial pay.

* Math. xxi. 17.

'Thou always didst and dost my precepts break,
'I therefore curse thee to the burning lake.
'In God the great Lawgiver's glorious name,
'I judge thy soul to everlasting shame.'
No flesh can by the law be justified †:
Yet darest thou thy legal duties plead?
As Paul appeal'd to Cesar, wilt thou so,
Unto the law? then to it shalt thou go
And find it doom thee to eternal woe.

What! would ye have us plung'd in deep despair?
Amen; yea, God himself would have you there.
His will it is that you despair of life,
And safety by the law, or legal strife;
That cleanly thence divorc'd at any rate,
His fairest Son may have a faithful mate.
'Till this law-sentence pass within your breast,
You'll never wed the law-discharging Priest.
You prize not heav'n till he through hell you draw;
Nor love the gospel till you know the law.

Know then, the divine law most perfect cares
For none of thy imperfect legal wares:
Dooms thee to vengence for thy sinful state,
As well as sinful actions small or great.
If any sin can be accounted small,
To hell its dooms thy soul for one and all.
For sins of nature, practice, heart, and way,
Damnation rent it summons thee to pay.
Yea, not for sin alone, which is thy shame,
But for thy boasted service too so lame,
The law adjudges thee and hell to meet,
Because thy righteousness is incomplete.
As tow'ring flames burn up the wither'd flags,
So will the fiery law thy filthy rags.

† Rom. iii. 20.

SECT. II.

Direction given with reference to the right use of means, that we rest not on these instead of CHRIST the glorious Husband, in whom our help lies.

[now?

ADAM, where art thou *? Soul, where art thou
Oh! art thou saying, Sir, what shall I do? †
I dare not use that proud self-raising strain,
Go help yourself, and God will help you then.
Nay, rather know, O Isr'el that thou hast
Destroy'd thyself, and can'st not in the least,
From sin nor wrath thyself the captive free,
Thy help (says Jesus) only lies in me ‡.
Heav'n's oracles direct to him alone;
Full help is laid upon this mighty One.
In him, in him complete salvation dwells;
He's God the helper, and there is none else ‖.
Fig-leaves won't hide thee from the fiery show'r,
'Tis he alone that saves by price and pow'r.
Must we do nothing then (will mockers say)
But rest in sloth till Heav'n the help convey?
Pray, stop a little, sinner, don't abuse
God's awful word, that charges thee to use
Means, ordinances, which he's pleas'd to place,
As precious channels of his pow'rful grace.
Restless improve all these, until from Heav'n
The whole salvation needful thus be giv'n.
Wait in this path, according to his call,
On him whose pow'r alone effecteth all.
Wouldst thou him wed, in duties wait, I say,
But marry not thy duties by the way.
Thou'lt woefully come short of saving grace,
If duties only be thy resting place.

* Gen. iii. 9. † Mark x. 17.
‡ Hos. xiii. 9. ‖ Isa. xlv. 22.

Nay, go a little further * through them all,
To him whose office is to save from thrall.
Thus in a gospel-manner hopeful wait,
Striving to enter by the narrow gate †:
So strait and narrow, that it won't admit
The bunch upon thy back to enter it.
Not only bulky lusts may cease to press,
But ev'n the bunch of boasted righteousness.

Many, as in the sacred page we see,
Shall strive to enter, but unable be ‡:
Because, mistaking this new way of life,
They push a legal, not a gospel-strife:
As if their duties did JEHOVAH bind,
Because 'tis written, Seek, and ye shall find ‖.
Perverted scripture does their error fence,
They read the letter, but neglect the sense.
While to the word no gospel-gloss they give,
Their seek and find's the same with do and live,
Hence would they a connection native place,
Between their moral pains and saving grace:
Their nat'ral poor essays they judge won't miss
In justice to infer eternal bliss.

Thus commentaries on the word they make
Which to their ruin are a grand mistake:
For through the legal bias in their breast,
They scripture to their own destruction wrest.
Why, if we seek we get, they gather hence:
Which is not truth, save in the scripture-sense.
There Jesus deals with friends, and elsewhere saith,
These seekers only speed that ask in faith §.
The prayer of the wicked is abhorr'd,
As an abomination to the Lord †.
Their suits are sins, but their neglects no less,
Which can't their guilt diminish, but increase.

* Song iii. 1, 4. † Mat. vii. 13 14. ‡ Luke xiii. 24
‖ Mat. vii. 7. § James i. 6. † Prov. xv. 9. xxviii. 9.

They ought, like beggars, lie in grace's way;
Hence Peter taught the sorcerer to pray ‡:
For though mere nat'ral mens address or pray'rs
Can no acceptance gain as works of theirs,
Nor have, as their performance, any sway;
Yet as a divine ordinance they may.
But spotless truth has bound itself to grant
The suit of none but the believing saint.
In Jesus, persons once accepted, do
Acceptance find in him for duties too.
For he, whose Son they do in marriage take,
Is bound to hear them for their Husband's sake.
But let no Christless soul at pray'r appear,
As if JEHOVAH were oblig'd to hear:
But use the means, because a sov'reign God
May come with alms, in this his wonted road.
He wills thee to frequent kind wisdom's gate,
To read, hear, meditate, to pray and wait;
Thy spirit then be on these duties bent,
As gospel means, but not as legal rent.
From these don't thy salvation hope nor claim,
But from JEHOVAH in the use of them.
The beggar's spirit never was so dull,
While waiting at the gate called Beautiful,
To hope for succour from the temple-gate,
At which he daily did so careful wait;
But from the rich and charitable sort,
Who to the temple daily made resort.
Means, ordinances, are the comely gate
At which kind Heav'n has bid us constant wait;
Not that from these we have our alms, but from
The lib'ral God, who there is wont to come.
If either we these means shall dare neglect
Or yet from these th' enriching bliss expect,

‡ Acts viii. 22.

We from the glory of the King defalk,
Who in the galleries is wont to walk;
We move not regular in duties road,
But base, invert them to an idol-god.

Seek then, if gospel means you would essay,
Through grace to use them in a gospel way:
Not deeming that your duties are the price
Of divine favour, or of paradise;
Nor that your best efforts employ'd in these
Are fit exploits your awful judge to please.
Why, thus you basely idolize your trash,
And make it with the blood of Jesus clash.
You'd buy the blessing with your vile refuse,
And so his precious righteousness abuse.
What! buy his gifts with filthy lumber? nay;
Whoever offers this must hear him say,
Thy money perish with thy soul for ay *.

Duties are means, which to the marriage-bed
Should chastely lead us like a chamber-maid;
But if with her instead of Christ we match,
We not our safety but our ruin hatch.
To Cesar what is Cesar's should be giv'n
But Cesar must not have what's due to Heav'n;
So duties should have duty's room, 'tis true,
But nothing of the glorious Husband's due.
While means the debt of close attendance crave,
Our whole dependence God alone must have.
If duties, tears, our conscience pacify,
They with the blood of Christ presume to vie,
Means are his vassals; shall we without grudge?
Discard the master, and espouse the drudge?
The hypocrite, the legalist does sin,
To live on duties not in Christ therein.
He only feeds on empty dishes, plates,
Who dotes on means but at the manna frets.

* Acts viii. 20.

Let never means content thy soul at all,
Without the Husband, who is all in all. *
Cry daily for the happy marriage hour;
To thee belongs the mean, to him the pow'r.

SECT. III.

A CALL to believe in JESUS CHRIST, with some hints at the act and object of faith.

FRIEND, is the question on thy heart engrav'd,
What shall I do to be for ever sav'd †?
Lo! here's a living rock to build upon;
Believe in Jesus ‡; and on him alone
For righteousness and strength thine anchor drop,
Renouncing all thy former legal hope.
'Believe (says you!) I can no more believe,
'Than keep the law of works, he DO and LIVE.'
True; and it were thy mercy didst thou see
Thine utter want of all ability.
New cov'nant graces he alone can grant,
Whom God has given to be the covenant;
Ev'n Jesus, whom the sacred letters call
Faith's object, author, finisher, and all;
In him alone, not in thy act of faith,
Thy soul believing full salvation hath.
In this new cov'nant judge not faith to hold
The room of perfect doing in the old.
Faith is not giv'n to be the fed'ral price
Of other blessings, or of paradise;
But Heav'n, by giving this, strikes out a door
At which is carried in still more and more.
No sinner must upon his faith lay stress,
As if it were a perfect righteousness.
God ne'er assign'd unto it such a place;
'Tis but at best a bankrupt begging grace.

* Col. iii. 3. † Acts xvi. 30. ‡ Ver. 31. ‖ Isa. xlii. 6.

Its object makes its fame to fly abroad,
So close it gripes the righteousness of God;
Which righteousness receiv'd, is (without strife)
The true condition of eternal life.

But still, say you, pow'r to believe I miss.
You may; but know you what believing is?
Faith lies not in your building up a tow'r
Of some great action by your proper pow'r,
For Heav'n well knows that by the killing fall
No pow'r, no will remains in man at all
For acts divinely good; 'till sov'reign grace
By pow'rful drawing virtue turn the chase.
Hence none believe in Jesus as they ought,
'Till once they first believe they can do nought
Nor are sufficient e'en to form a thought*.
They're conscious, in the right believing hour,
Of human weakness, and of divine pow'r.
Faith acts not in the sense of strength and might,
But in the sense of weakness acts outright.
It is (no boasting arm of pow'r or length,)
But weakness acting on almighty strength†.
It is the pow'rless, helpless sinner's flight
Into the open arms of saving might:
'Tis an employing Jesus to do all
That can within salvation's compass fall;
To be the agent kind in ev'ry thing
Belonging to a prophet, priest, and king;
To teach, to pardon, sanctify, and save,
And nothing to the creature's pow'r to leave.
Faith makes us joyfully content that he
Our Head, our Husband, and our All should be;
Our righteousness and strength, our stock and store,
Our fund for food and raiment, grace and glore.
It makes the creature down to nothing fall,
Content that Christ alone be all in all.

* 2 Cor. iii. 5. † 2 Cor. xii. 9.

The plan of grace is faith's delightful view,
With which it closes both as good and true.
Until the truth, the mind's assent is full,
Unto the good, a free consenting will.
The Holy Spirit here the agent chief,
Creates this faith, and dashes unbelief.
That very God who calls us to believe,
The very faith he seeks must also give.
Why calls he then? say you. Pray, man, be wise;
Why did he call dead Lazarus to rise?
Because the orders in their bosom bear
Almighty pow'r to make the carcase hear.
But Heav'n may not this mighty pow'r display.
Most true; yet still thou art oblig'd t' obey.
But God is not at all oblig'd to stretch
His saving arm to such a sinful wretch.
All who within salvation-rolls have place,
Are sav'd by a prerogative of grace;
But vessels all that shall with wrath be cramm'd,
Are by an act of holy justice damn'd.
Take then, dear soul, as from a friendly heart,
The counsel which the soll'wing lines impart.

SECT. IV.

An Advice to sinners to apply to the sovereign mercy of God, as it is discovered through Christ, to the highest honour of justice, and other divine attributes, in order to further their faith in him unto salvation.

GO, friend, and at Jehovah's footstool bow;
Thou know'st not what a sov'reign God may do.
Confess, if he commiserate thy case,
'Twill be an act of pow'rful sov'reign grace.
Sequestrate carefully some solemn hours,
To shew thy grand concern in secret bow'rs.

Then in th' enſuing ſtrain to God impart,
And pour into his boſom all thy heart.
'O glorious, gracious, pow'rful, ſov'reign Lord,
'Thy help unto a ſinful worm afford;
'Who from my wretched birth to this ſad hour
'Have ſtill been deſtitute of will and pow'r [ſpite
'To cloſe with glorious Chriſt; yea, fill'd with
'At thy fair darling, and thy ſaints delight,
'Reſiſting all his grace with all my might.
'Come, Lord, and ſap my enmity's ſtrong tow'r;
'O haſte the marriage-day, the day of pow'r:
'That ſweetly, by reſiſtleſs grace inclin'd,
'My once reluctant be a willing mind.
'Thou ſpak'ſt to being ev'ry thing we ſee,
'When thy almighty will ſaid, Let it be.
'Nothings to being in a moment paſs:
'Let there be light, thou ſaidſt; and ſo it was *.
'A pow'rful word like this, a mighty call,
'Muſt ſay, Let there be faith, and then it ſhall.
'Thou ſeek'ſt my faith and flight from ſin and guilt;
'Give what thou ſeek'ſt, Lord; then ſeek what thou
'What good can iſſue from a root ſo ill! [wilt.
'This heart of mine's a wicked lump of hell;
''Twill all thy common motions ſtill reſiſt,
'Unleſs with ſpecial drawing virtue bleſt.
'Thou calls, but with the call thy pow'r con-
'Command me to believe, and I'll obey, [vey;
'Nor any more thy gracious call gainſay.
'Command, O Lord, effectually command,
'And grant I be not able to withſtand;
'Then pow'rleſs I will ſtretch the wither'd
'I to thy favour can pretend no claim, [hand.
'But what is borrow'd from thy glorious name;
'Which though moſt juſtly thou may'ſt glorify,
'In damning ſuch a guilty wretch as me.

* Gen. i. 3.

'A faggot fitted for the burning fire
'Of thine incensed everlasting ire:
'Yet, Lord, since now I hear thy glorious Son.
'In favour of a race that was undone,
'Did in thy name, by thy authority,
'Once to the full stern justice satisfy;
'And paid more glorious tribute thereunto
'Than hell and all its torments e'er can do.
'Since my salvation through his blood can raise
'A revenue to justice' highest praise,
'Higher than rents, which hell for ever pays:
'These to tremendous justice never bring
'A satisfaction equal and condign.
'But Jesus our once dying God performs,
'What never could by ever-dying worms:
'Since thus thy threat'ning law is honour'd more
'Than e'er my sins affronted it before:
'Since justice stern may greater glory win,
'By justifying in thy darling Son,
'Than by condemning ev'n the rebel me;
'To this device of wisdom, lo! I flee.
'Let justice, Lord, according to thy will,
'Be glorify'd with glory great and full;
'Not now in hell where justice petty pay
'Is but extorted parcels minc'd for ay:
'But glorify'd in Christ, who down has told
'The total sum at once in liquid gold.
'In lowest hell low praise is only won,
'But justice has the highest in thy Son;
'The Sun of righteousness that set in red,
'To shew the glorious morning would succeed.
'In him then save thou me from sin and shame,
'And to the highest glorify thy name.
'Since this bright scene thy glories all express,
'And grace as empress reigns through righteousness;

'Since mercy fair runs in a crimson flood,
'And vents through justice-satisfying blood:
'Not only then for mercy's sake I sue,
'But for the glory of thy justice too.
'And since each letter of thy name divine
'Has in fair Jesus' face the brightest shine,
'This glorious Husband be for ever mine.
'On this strong argument so sweet, so blest,
'With thy allowance, Lord, I must insist.
'Great God, since thou allow'st unworthy me
'To make thy glorious name my humble plea;
'No glory worthy of it wilt thou gain,
'By casting me into the burning main.
'My feeble back can never suit the load,
'That speaks thy name a sin-revenging God.
'Scarce would that name seem a consuming fire
'Upon a worm unworthy of thine ire.
'But see the worthy Lamb, thy chosen Priest
'With justice' burning-glass against his breast,
'Contracting all the beams of 'venging wrath,
'As in their centre, till he burn to death.
'Vengeance can never be so much proclaim'd,
'By scatter'd beams among the millions damn'd.
'Then, Lord, in him me to the utmost save,
'And thou shalt glory to the highest have:
'Glory to *wisdom*, that contriv'd so well!
'Glory to *pow'r*, that bore and bury'd hell!
'Glory to *holiness*, which sin defac'd,
'With sinless service now divinely grac'd!
'Glory to *justice*' sword, that flaming stood,
'Now drunk to pleasure with atoning blood!
'Glory to *truth*, that now in scarlet clad,
'Has seal'd both threats and promises with red!
'Glory to *mercy*, now in purple streams,
'So sweetly gliding through the divine flames
'Of other once offended, now exalted names!

'Each attribute conspires with joint embrace,
'To shew its sparkling rays in Jesus' face;
'And thus to deck the crown of matchless grace.
'But to thy name in hell ne'er can accrue
'The thousandth part of this great revenue.
'O ravishing contrivance! light that blinds
'Cherubic gazers, and seraphic minds.
'They pry into the deep, and love to learn
'What yet should vastly more be my concern.
'Lord, once my hope most reasonless could dream
'Of heav'n, without regard to thy great name:
'But here is laid my lasting hope to sound,
'A highly rational, a divine ground.
'Tis reasonable, I expect thou'lt take
'The way that most will for thine honour make.
'Is this the plan? Lord, let me build my claim
'To life, on this high glory of thy name.
'Nor let my faithless heart or think, or say,
'That all this glory shall be thrown away
'In my perdition; which will never raise
'To thy great name so vast a rent of praise.
'O then a rebel into favour take:
'Lord, shield and save me for thy glory's sake.
'My endless ruin is not worth the cost,
'That so much glory be for ever lost.
'I'll of the greatest sinner bear the shame,
'To bring the greatest honour to thy name.
'Small loss, though I should perish endless days:
'But thousand pities grace should lose the praise.
'O hear, JEHOVAH, get the glory then,
'And to my supplication say, AMEN.'

SECT. V.

The terrible DOOM of unbelievers and rejecters of CHRIST, or despisers of the gospel.

THUS, sinner, into Jesus' bosom flee,
Then there is hope in Isra'l sure for thee.
Slight not the call, as running by in rhime,
Lest thou repent for ay, if not in time.
'Tis most unlawful to contemn and shun
All wholesome counsels that in metre run;
Since the prime fountains of the sacred writ.
Much heav'nly truth in holy rhimes transmit.
If this don't please yet hence it is no crime
To verify the word, and preach in rhime.
But in whatever mould the doctrine lies,
Some erring minds will gospel-truth despise
Without remied, till Heav'n anoint their eyes.
These lines pretend no conqu'ring art nor skill.
But shew, in weak attempts, a strong good-will,
To mortify all native legal pride,
And court the Lamb of God a virgin bride.
If he thy conjuct match be never giv'n,
Thou'rt doom'd to hell, as sure as God's in heav'n.
If gospel grace and goodness don't thee draw,
Thou'rt condemn'd already by the law.
Yea, hence damnation deep will doubly brace,
If still thy heart contemn redeeming grace.
No argument from fear or hope will move,
Or draw thy heart, if not the bond of love:
Nor flowing joys, nor flaming terrors chase
To Christ the hav'n, without the gales of grace.
O slighter then of grace's joyful sound,
Thou art over to the wrathful ocean bound.
Anon thou'lt sink into the gulf of woes,
Whene'er thy wasting hours are at a close:

Thy false old legal hope will then be lost,
And with thy wretched soul give up the ghost.
Then farewel God and Christ, and grace and glore;
Undone thou art, undone for evermore,
For ever sinking underneath the load
And pressure of a sin revenging God,
The sacred awful text asserts, To fall
Into his living hands is fearful thrall;
When no more sacrifice for sin remains *,
But ever-living wrath, and lasting chains:
Heav'n still upholding life in dreadful death,
Still throwing down hot thunderbolts of wrath,
As full of terror, and as manifold,
As finite vessels of his wrath can hold.

'Then, then we may suppose the wretch to cry,
'Oh! if this damning God would let me die,
'And not torment me to eternity!
'Why from the silent womb of stupid earth,
'Did Heav'n awake and push me into birth?
'Curs'd be the day that ever gave me life;
'Curs'd be the cruel parents, man and wife,
'Means of my being, instruments of woe;
'For now I'm damn'd, I'm damn'd, and always so.
'Curs'd be the day that ever made me hear
'The gospel-call, which brought salvation near.
'The endless sounds of slighted mercy's bell,
'Has in mine ears the most tormenting knell.
'Of offer'd grace I vain repent the loss
'The joyful sound with horror recognosce,
'The hollow vault reverberates the sound;
'This killing echo strikes the deepest wound,
'And with too late remorse does now confound.
'Into the dungeon of despair I'm lock'd;
'Th' once open door of hope for ever block'd:

* Heb. x. 29, 31.

'Hopeleſs, I ſink into the dark abyſs,
'Baniſh'd for ever from eternal bliſs.
'In boiling waves of vengeance muſt I lie?
'O could I curſe this dreadful God, and die!
'Infinite years in torment ſhall I ſpend,
'And never, never, never at an end!
'Ah! muſt I live in torturing deſpair
'As many years as atoms in the air?
'When theſe are ſpent as many thouſands more
'As grains of ſand that croud the ebbing ſhore?
'When theſe are done as many yet behind
'As leaves of foreſt ſhaken with the wind?
'When theſe are gone, as many to enſue
'As ſtems of graſs on hills and dales that grew?
'When theſe run out, as many on their march
'As ſtarry lamps that gild the ſpangled arch?
'When theſe expire, as many millions more,
'As moments in the millions paſt before?
'When all theſe doleful years are ſpent in pain,
'And multiply'd by *myriads* again,
'Till numbers drown the thought; could I ſuppoſe
'That then my wretched years were at a cloſe,
'This would afford ſome eaſe; but, ah! I ſhiver
'To think upon the dreadful ſound, *for ever!*
'The burning gulph, where I blaſpheming ly,
'Is time no more, but vaſt *eternity.*
'The growing torment I endure for ſin,
'Through ages all is always to begin.
'How did I but a grain of pleaſure ſow,
'To reap an harveſt of immortal wo?
'Bound to the bottom of the burning main,
'Gnawing my chains, I wiſh for death in vain.
'Juſt doom! ſince I that bear the eternal load
'Contemn'd the death of an eternal God.
'Oh! if the God that curs'd me to the laſh,
'Would bleſs me back to nothing with a daſh!

But hopeless I the just avenger hate,
Blaspheme the wrathful God, and curse my fate.'
To these this word of *terror* I direct,
Who now the great salvation dare neglect*:
To all the Christ-despising multitude,
That trample on the great Redeemer's blood;
That see no beauty in his glorious face,
But slight his offers, and refuse his grace.
A messenger of wrath to none I am,
But those that hate to wed the worthy Lamb.
For though the smallest sins, if small can be,
Will plunge the Christless soul in misery:
Yet, lo! the greatest that to mortals cleave,
Shan't damn the souls in Jesus that believe;
Because they on the very method fall
That well can make amends to God for all.
Whereas proud souls, through unbelief won't let
The glorious God a reparation get,
Of all his honour, in his darling Son,
For all the great dishonours they have done.
A faithless soul the glorious God bereaves
Of all the satisfaction that he craves;
Hence under divine hottest fury lies,
And with a double vengeance justly dies.
The blackest part of Tophet is their place,
Who slight the tenders of redeeming grace.
That sacrilegious monster, *Unbelief*,
So hard'ned 'gainst remorse and pious grief,
Robs God of all the glory of his names,
And ev'ry divine attribute defames.
It loudly calls the truth of God a lie;
The God of truth a liar †; horrid cry!
Doubts and denies his precious words of grace,
Spits venom in the royal Suitor's face.

* Heb. ii. 3. † John v. 12.

This monſter cannot ceaſe all ſin to hatch.
Becauſe it proudly mars the happy match.
As each law-wedded ſoul is join'd to ſin,
And deſtitute of holineſs within;
So all that wed the law, muſt wed the curſe,
Which rent they ſcorn to pay with Chriſt's full purſe.
They clear may read their dreadful doom in brief,
Whoſe feſter'd ſore is final unbelief;
Though to the law their life exactly fram'd,
For zealous acts and paſſions too were fam'd:
Yet, lo! He that believes not, ſhall be damn'd †.

But now 'tis proper, on the other ſide,
With words of comfort to addreſs the bride.
She in her glorious Huſband does poſſeſs
Adorning grace, acquitting righteouſneſs:
And hence to her pertain the golden mines
Of comfort op'ned in the foll'wing lines.

† John iii. 18.

GOSPEL SONNETS.

PART II.

The Believer's Jointure:

OR,

The POEM continued upon ISAIAH liv. 5. *Thy Maker is thy Husband.*

N. B. The following lines being primarily intended for the use and edification of piously exercised souls, and especially those of a more common and ordinary capacity; the author thought fit, through the whole of this second part of the book, to continue, as in the former editions, to repeat that part of the text, *Thy Husband*, in the last line of every verse: because, however it tended to limit him, and restrict his liberty of words in the composition, yet having ground to judge that this appropriating compellation still resumed, has rendered these lines formerly the more savoury to some exercised Christians, to whom the *name* of *Christ* (particularly as their Head and Husband) *is as ointment poured forth:* he chose rather to subject himself to that restriction, than to with-hold what may tend to the satisfaction and comfort of those to whom *Christ* is all in all; and to whom his name, as their Husband, so many various ways applied, will be no nauseous repetition.

CHAP I.

Containing the PRIVILEGES of the Believer that is espoused to CHRIST by faith of divine operation.

SECT. I.

The BELIEVER's perfect beauty, free acceptance, and full security, through the imputation of CHRIST's perfect righteousness, though imparted grace be imperfect.

O Happy soul, JEHOVAH's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.

In thee, though like thy father's race,
By nature black as hell;
Yet now so beautify'd by grace,
Thy Husband loves to dwell.

Fair as the moon thy robes appear,
While graces are in dress:
Clear as the sun *, while found to wear
Thy Husband's righteousness.

Thy moon-like graces, changing much,
Have here and there a spot;
Thy sun-like glory is not such,
Thy Husband changes not.

Thy white and ruddy vesture fair
Outvies the rosy leaf;

* Song vi. 10.

For 'mong ten thouſand beauties rare
Thy Husband is the chief.

Cloth'd with the ſun, thy robes of light
The morning rays outſhine;
The lamps of heav'n are not ſo bright,
Thy Huſband decks thee fine.

Though helliſh ſmoke thy duties ſtain,
And ſin deforms thee quite;
Thy Surety's merit makes thee clean,
Thy Huſband's beauty white.

Thy pray'rs and tears, nor pure nor good,
But vile and loathſome ſeem:
Yet gain by dipping in his blood,
Thy Huſband's high eſteem.

No fear thou ſtarve, though wants be great.
In him thou art compleat *:
Thy hungry ſoul may hopeful wait,
Thy Huſband gives thee meat.

Thy money, merit, pow'r and pelf,
Were ſquandered by thy fall;
Yet having nothing in thyſelf,
Thy Huſband is thy all.

Law precepts, threats, may both beſet
To crave of thee their due;
But juſtice for thy double debt
Thy Huſband did purſue.

Though juſtice ſtern as much belong
As mercy to a God;
Yet juſtice ſuffered here no wrong,
Thy Huſband's back was broad.

* Col. ii. 10.

He bore the load of wrath alone,
That mercy might take vent;
Heav'n's pointed arrows all upon
Thy Husband's heart was spent.

No partial pay could justice still,
No farthing was retrench'd;
Vengeance exacted all, until
Thy Husband all advanc'd.

He paid in liquid golden red
Each mite the law required,
Till with a loud '*Tis finished**,
Thy Husband's breath expir'd.

No process more the law can tent;
Thou stand'st without its verge,
And mayest at pleasure now present
Thy Husband's full discharge.

Though now contracted guilt beget
New fears of divine ire;
Yet fear thou not, though drown'd in debt,
Thy Husband is the payer.

God might in rigour thee indite
Of highest crimes and flaws;
But on thy head no curse can light,
Thy Husband is the cause.

SECT. II.

CHRIST the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.

DEAR soul, when all the human race
Lay weltering in their gore

* John xix. 30.

Vaſt numbers in that diſmal caſe
Thy Huſband paſſed o'er.

But pray, why did he thouſands paſs,
And ſet his heart on thee?
The deep, the ſearchleſs reaſon was,
Thy Huſband's love is free.

The forms of favour, names of grace,
And offices of love,
He bears for thee, with open face
Thy Huſband's kindneſs prove.

'Gainſt darkneſs black, and error blind,
Thou haſt a ſun and ſhield *:
And, to reveal the Father's mind,
Thy Huſband's *Prophet* ſeal'd.

He likewiſe to procure thy peace,
And ſave from ſin's arreſt,
Reſign'd himſelf a ſacrifice;
Thy Huſband is thy *Prieſt*.

And that he might thy will ſubject,
And ſweetly captive bring,
Thy ſins ſubdue, his throne erect,
Thy Huſband is thy *King*.

Though num'rous and aſſaulting foes
Thy joyful peace may mar;
And thou a thouſand battles loſe,
Thy Huſband wins the war.

Hell's forces, which thy mind appall,
His arm can ſoon diſpatch;
How ſtrong foe'er, yet for them all
Thy Huſband's more than match.

Though ſecret luſts with hid conteſt,
By heavy groans reveal'd,

* Pſalm lxxxiv. 11.

And devils rage; yet do their beſt,
Thy Huſband keeps the field.

When, in deſertion's evening dark,
Thy ſteps are apt to ſlide,
His conduct ſeek, his counſel mark,
Thy Huſband is thy guide.

In doubts, renouncing ſelf-conceit,
His word and Spirit prize:
He never counſell'd wrong as yet,
Thy Huſband is ſo wiſe.

When weak, thy refuge ſeeſt at hand
Yet cannot run the length:
'Tis preſent pow'r to underſtand
Thy Huſband is thy ſtrength.

When ſhaking ſtorms annoy thy heart,
His word commands a calm:
When bleeding wounds, to eaſe thy ſmart,
Thy Huſband's blood is balm.

Truſt creatures, nor to help thy thrall,
Nor to aſſuage thy grief:
Uſe means, but look beyond them all,
Thy Huſband's thy relief.

If Heav'n preſcribe a bitter drug,
Fret not with froward will:
This carriage may thy cure prorogue;
Thy Huſband wants not ſkill.

He ſees the ſore, he know the cure
Will moſt adapted be;
'Tis then moſt reaſonable, ſure,
Thy Huſband chooſe for thee.

Friendſhip is in his chaſtiſements,
And favour in his frowns;
Thence judge not then in heavy plaints,
Thy Huſband thee diſowns.

The deeper his ſharp lancet go
In ripping up thy wound,
The more thy healing ſhall unto
Thy Huſband's praiſe redound.

SECT. III.

CHRIST the believer's wonderful phyſician, andwealthy friend.

KIND Jeſus empties whom he'll fill,
Caſts down whom he will raiſe;
He qucikens whom he ſeems to kill;
Thy Huſband thus gets praiſe.

When awful rods are in his hand,
There's mercy in his mind;
When clouds upon his brow do ſtand,
Thy Huſband's heart is kind.

In various changes to and fro,
He'll ever conſtant prove;
Nor can his kindneſs come and go,
Thy Huſband's name is *Love*.

His friends in moſt afflicted lot
His favour moſt have felt;
For when they're try'd in furnace hot
Thy Huſband's bowels melt.

When he his bride or wounds or heals,
Heart kindneſs does him move;
And wraps in frowns as well as ſmiles,
Thy Huſband's laſting love.

In's hand no cure could ever fail
Though of a hopeleſs ſtate
He can in deſp'rate caſes heal,
Thy huſband's art's ſo great.

The medicine he did prepare,
Can't fail to work for good:
O balsam pow'rful, precious, rare,
Thy Husband's sacred blood:

Which freely from his broached breast
Gush'd out like pent up fire
His cures are best, his wages least,
Thy Husband takes no hire.

Thou hast no worth, no might, no good,
His favour to procure:
But see his store, his pow'r his blood!
Thy Husband's never poor.

Himself he humbled wond'rously
Once to the lowest pitch,
That bankrupts through his poverty
Thy Husband might enrich.

His treasure is more excellent
Than hills of Ophir gold:
In telling store were ages spent,
Thy Husband's can't be told.

All things that fly on wings of fame,
Compar'd with this are dross;
Thy searchless riches in his name
Thy Husband doth engross.

The great IMMANUEL, God-man,
Includes such store divine;
Angels and saints will never scan
Thy Husband's golden mine.

He's full of *grace* and *truth* * indeed,
Of *Spirit* †, merit, might;
Of all the wealth that bankrupts need,
Thy Husband's heir by right.

* John i. 14. † John iii. 34.

Tho' heav'n's his throne *, he came from thence,
To ſeek and ſave the loſt †;
Whatever be the vaſt expence,
Thy Husband's at the coſt.

Pleas'd to expend each drop of blood
That fill'd his royal veins,
He frank the ſacred victim ſtood;
Thy Husband ſpares no pains.

His coſt immenſe was in thy place,
Thy freedom coſt his thrall;
Thy glory coſt him deep diſgrace,
Thy Husband paid for all.

SECT. IV.

The believer's ſurety under the covert of CHRIST's atoning blood, and powerful interceſſion.

WHEN Heav'n proclaim'd hot war and wrath,
And ſin increas'd the ſtrife;
By rich obedience unto death,
Thy Huſband bought thy life.

The charges could not be abridg'd,
But on theſe noble terms;
Which all that prize, are hugg'd amidſt
Thy Huſband's folded arms.

When law condemns, and juſtice too
To priſon would thee hale;
As ſureties kind for bankrupts do,
Thy Husband offers bail.

God on theſe terms is reconcil'd,
And thou his heart haſt won;
In Chriſt thou art his favour'd child,
Thy Husband is his Son.

* Iſa. lxvi. 1. † Luke xix. 10.

Vindictive wrath is whole appeas'd,
Thou need'ſt not then be mov'd;
In JESUS *always he's well pleas'd,*
Thy Husband's his *Belov'd*‡.

What can be laid unto thy charge,
When God does not condemn?
Bills of complaint, though foes enlarge,
Thy Husband anſwers them.

When fear thy guilty mind confounds,
Full comfort this may yield;
Thy ranſom-bill with blood and wounds
Thy Husband kind has ſeal'd.

His promiſe is the fair extract
Thou haſt at hand to ſhew;
Stern juſtice can no more exact,
Thy Huſband paid its due.

No terms he left thee to fulfil,
No clog to mar thy faith;
His bond is ſign'd, his latter-will
Thy Huſband ſeal'd by death.

The great condition of the band
Of promiſe and of bliſs,
Is wrought by him, and brought to hand,
Thy Huſband's righteouſneſs.

When therefore preſs'd in time of need,
To ſue the promis'd good,
Thou haſt no more to do but plead
Thy Huſband's ſealing blood.

This can thee more to God commend,
And cloudy wrath diſpel,
Than e'er thy ſinning could offend;
Thy Huſband vanquiſh'd hell.

‡ Matth. iii. 17.

When vengeance ſeems, for broken laws,
To light on thee with dread;
Let Chriſt be umpire of thy cauſe,
Thy Huſband well can plead.

He pleads his righteouſneſs that brought,
All rents the law could crave;
Whate'er its precepts, threat'nings, fought,
Thy Huſband fully gave.

Did holineſs in precepts ſtand,
And for perfection call,
Juſtice in threat'nings death demand?
Thy Huſband gave it all.

His blood the fiery law did quench,
Its ſummons need not ſcar:
Tho 't cite thee to Heav'n's awful bench,
Thy Huſband's at the bar.

This advocate has much to ſay,
His clients need not fear;
For God the Father hears him ay,
Thy Huſband hath his ear.

A cauſe fail'd never in his hand,
So ſtrong his pleading is;
His Father grants his whole demand,
Thy Huſband's will is his.

Hell-forces all may rendezvous,
Accuſers may combine;
Yet fear thou not who art his ſpouſe,
Thy Huſband's cauſe is thine.

By ſolemn oath JEHOVAH did
His prieſthood ratify;
Let earth and hell then counterplead,
Thy Huſband gains the plea.

SECT. V.

The believer's FAITH and HOPE encouraged even in the darkeſt nights of deſertion and diſtreſs.

THE cunning ſerpent may accuſe,
But never ſhall ſucceed;
The God of peace will Satan bruiſe,
Thy Huſband broke his head *.

Hell furies threaten to devour,
Like lion's robb'd of whelps:
But lo! in ev'ry per'lous hour,
Thy Huſband always helps.

That feeble faith may never fail,
Thine Advocate has pray'd;
Though winnowing tempeſt may aſſail,
Thy Huſband's near to aid.

Though grievous trials grow a-pace,
And put thee to a ſtand;
Thou may'ſt rejoice in ev'ry caſe,
Thy Huſband's help at hand.

Truſt though, when in deſertion dark,
No twinkling ſtar by night,
No ray appear, no glim'ring ſpark;
Thy Husband is thy light.

His beams anon the clouds can rent,
And through the vapours rum;
For of the brighteſt firmament,
Thy Husband is the ſun.

Without the ſun who mourning go,
And ſcarce the way can find,
He brings through paths they do not know †;
Thy Huſband leads the blind.

* Rom. xvi. 20. † Iſa. xliii. 16.

Through fire and water he with skill
Brings to a wealthy land;
Rude flames and roaring floods, BE STILL,
Thy Husband can command.

When sin disorders heavy brings,
That press thy soul with weight;
Then mind how many crooked things
Thy Husband has made straight.

Still look to him with longing eyes,
Though both thine eyes should fail;
Cry, and at length, though not thy cries,
Thy Husband shall prevail.

Still hope for favour at his hand,
Though favour don't appear;
When help seems most aloof to stand,
Thy Husband's then most near.

In cases hopeless-like, faint hopes
May fail, and fears annoy;
But most when stript of earthly props,
Thy Husband thou'lt enjoy.

If providence the promise thwart,
And yet thy humbled mind
'Gainst hope believers in hope†, thou art
Thy Husband's dearest friend.

Art thou a weakling, poor and faint,
In jeopardy each hour?
Let not thy weakness move thy plaint,
Thy Husband has the pow'r.

Dread not the foes that foil'd thee long,
Will ruin thee at length:
When thou art weak, then art thou strong;
Thy Husband is thy strength.

† Rom. vi. 18.

When foes are mighty, many too,
Don't fear, nor quit the field;
'Tis not with thee they have to do,
Thy Husband is thy ſhield.

'Tis hard to fight againſt an hoſt,
Or ſtrive againſt the ſtream;
But lo! when all ſeems to be loſt,
Thy Husband will redeem.

SECT. VI.

BENEFITS accruing to Believers, from the offices, names, natures, and ſufferings of CHRIST.

ART thou by luſts a captive led,
Which breeds thy deepeſt grief?
To ranſom captives is his trade,
Thy Husband's thy relief.

His precious name is JESUS, why?
Becauſe he ſaves from ſin *?
Redemption-right he won't deny,
Thy Husband's near a kin.

His wounds have ſav'd thee once from woes,
His blood from vengeance ſcreen'd;
When heav'n, and earth, and hell were foes,
Thy Husband was a friend:

And will thy Captain now look on,
And ſee thee trampled down?
When, lo! thy Champion has the throne,
Thy Husband wears the crown.

Yield not, though cunning Satan bribe,
Or like a lion roar?
The Lion ſtrong of Judah's tribe,
Thy Husband's to the fore.

* Matth. i. 21.

And that he never will forſake *,
His credit fair he pawn'd;
In hotteſt broils, then, courage take,
Thy Husband's at thy hand.

No ſtorm needs drive thee to a ſtrait,
Who doſt his aid invoke:
Fierce winds may blow, proud waves may beat,
Thy Husband is the rock.

Renounce thine own ability,
Lean to his promis'd might;
The ſtrength of Iſr'el cannot lie,
Thy Husband's pow'r is plight.

An awful truth does here preſent,
Whoever think it odd;
In him thou art omnipotent,
Thy Husband is a God.

JEHOVAH'S ſtrength is in thy Head,
Which faith may boldly ſcan;
God in thy nature does reſide,
Thy Husband is a man.

Thy fleſh is his, his Spirit thine;
And that you both are one,
One body, ſpirit, temple, vine,
Thy Husband deigns to own.

Kind he aſſum'd thy fleſh and blood
This union to purſue;
And without ſhame his brotherhood
Thy Husband does avow.

He bore the croſs thy crown to win,
His blood he freely ſpilt;
That holy One aſſuming ſin,
Thy Husband bore the guilt.

* Heb. xiii. 5.

Lo! what a blefs'd exchange is this!
What wifdom fhines therein!
That thou might'ft be made righteoufnefs,
Thy Husband was made fin *.

The God of joy a man of grief,
Thy forrows to difcufs;
Pure innocence hang'd as a thief:
Thy Husband lov'd thee thus.

Bright beauty has his vifage marr'd
His comely form abufs'd,
True reft was from all reft debarr'd,
Thy Husband's heel was bruis'd.

The God of bleffings was a curfe,
The Lord of lords a drudge,
The heir of all things poor in purfe:
Thy Husband did not grudge.

The judge of all condemned was,
The God immortal flain:
No favour in thy woful caufe,
Thy Husband did obtain.

SECT. VII.

CHRIST's fufferings further improved; and Believers called to live by faith, both when they have and want fenfible influences.

LOUD praifes fing, without farceafe,
To him that frankly came,
And gave his foul a facrifice;
Thy Husband was the Lamb.

What waken'd vengeance could denounce,
All round him did befet;

* 2 Cor. v. 21.

And never left his ſoul 'till once
Thy Husband paid the debt.

And though new debt thou ſtill contract,
And run in deep arrears;
Yet all thy burdens on his back,
Thy Husband always bears.

Thy Judge will ne'er demand of thee
Two payments for one debt;
Thee with one victim wholly free
Thy Husband kindly ſet.

That no grim vengeance might thee meet,
Thy Husband met with all;
And that thy ſoul might drink the ſweet,
Thy Husband drank the gall.

Full breaſts of joy he loves t' extend,
Like to a kindly nurſe;
And, that thy bliſs might full be gain'd,
Thy Husband was a curſe.

Thy ſins he glu'd unto the tree,
His blood this virtue hath;
For, that thy heart to ſin might die,
Thy Husband ſuffer'd death.

To purchaſe fully all thy good,
All evil him befel;
To win thy heav'n with ſtreams of blood,
Thy Husband quenched hell.

That this kind DAYS-MAN in one band
Might God and man betroth,
He on both parties lays his hand,
Thy Husband pleaſes both.

The blood that could ſtern juſtice pleaſe,
And law-demands fulfil,

Can only guilty conſcience eaſe;
Thy Husband clears the bill.

Thy higheſt glory is obtain'd
By his abaſement deep;
And that thy tears might all be drain'd,
Thy Husband choſe to weep.

His bondage all thy freedom bought,
He ſtoop'd ſo lowly down;
His grappling all thy grandeur brought,
Thy Husband's croſs thy crown.

'Tis by his ſhock thy ſceptre ſways,
His warfare ends thy ſtrife;
His poverty thy wealth conveys,
Thy Husband's death thy life.

Do mortal damps invade thy heart,
And deadneſs ſeize thee ſore?
Rejoice in this, that life t'impart
Thy Husband has in ſtore.

And when new life imparted ſeems
Eſtabliſh'd as a rock,
Boaſt in the fountain, not the ſtreams;
Thy Husband is thy ſtock.

The ſtreams may take a various turn,
The fountain never moves:
Ceaſe then, o'er failing ſtreams to mourn,
Thy Husband thus thee proves.

That glad thou mayſt, when drops are gone,
Joy in the ſpacious ſea;
When incomes fail, then ſtill upon
Thy Husband keep thine eye.

But can't thou look, nor moan thy ſtrait,
So dark's the diſmal hour?

Yet, as thou'rt able, cry and wait
Thy Husband's day of pow'r.

Tell him though ſin prolong the term,
Yet love can ſcarce delay:
Thy want, his promiſe, all affirm,
Thy Husband muſt not ſtay.

SECT. VIII.

CHRIST the Believer's enriching Treaſure.

KIND Jeſus lives thy life to be
Who mak'ſt him thy refuge;
And, when he comes, thou'lt joy to ſee
Thy Husband ſhall be judge.

Should paſſing troubles thee annoy,
Without, within, or both?
Since endleſs life thou'lt then enjoy,
Thy Husband pledg'd his truth.

What won't he, even in time, impart,
That's for thy real good?
He gave his love, he gave his heart,
Thy Huſband gave his blood.

He gives himſelf, and what ſhould more?
What can he then refuſe
If this won't pleaſe thee, ah! how ſore
Thy Husband doſt abuſe?

Earth's fruit, heav'n's dew he won't deny,
Whoſe eyes thy need behold:
Nought under or above the ſky
Thy Husband will withhold.

Doſt loſſes grieve? Since all is thine,
What loſs can thee befal?

All things for good to thee combine *,
Thy Husband orders all.

Thour't not put off with barren leaves,
Or dung of earthly pelf;
More wealth than heaven and earth he gives,
Thy Husband's thine himself.

Thou haſt enough to ſtay thy plaint
Elſe thou complain'ſt of eaſe;
For, having all, don't ſpeak of want,
Thy Husband may ſuffice.

From this thy ſtore, believing, take
Wealth to the utmoſt pitch:
The gold of Ophir cannot make,
Thy Husband makes thee rich.

Some flying gains acquire by pains,
And ſome by plund'ring toil;
Such treaſure fades, but thine remains,
Thy Husband's cannot ſpoil.

SECT. IX.

CHRIST the Believer's adorning Garment.

YEA, thou excell'ſt in rich attire
The lamp that lights the globe;
Thy ſparkling garment heav'ns admire,
Thy Huſband is thy robe.

This raiment never waxes old,
'Tis always new and clean;
From ſummer-heat, and winter-cold,
Thy Huſband can thee ſcreen.

All who the name of worthies bore,
Since Adam was undreſt,

* Rom. viii. 28.

No worth acquir'd, but as they wore
Thy Husband's purple veſt.

This linen fine can beautify
The ſoul with ſin begirt:
O bleſs his name that e'er on thee
Thy Husband ſpread his ſkirt.

Are dunghills deck'd with flow'ry glore,
Which Solomon's outvie?
Sure thine is infinitely more,
Thy Husband decks the ſky.

Thy hands could never work the dreſs,
By grace alone thou'rt gay;
Grace vents and reigns thro' righteouſneſs,
Thy Husband's bright array.

To ſpin thy robe no more doſt need
Than lilies toil for theirs;
Out of his bowels ev'ry thread
Thy Husband thine prepares.

SECT. X.

Christ the Believer's ſweet Nouriſhment.

THY food, conform to thine array,
Is heav'nly and divine;
On paſtures green, where angels play,
Thy Husband feeds thee fine.

Angelic food may make thee fair,
And look with chearful face;
The bread of life, the double ſhare,
Thy Husband's love and grace.

What can he give or thou deſire,
More than his fleſh and blood?

Let angels wonder, ſaints admire,
Thy Husband is thy food.

His fleſh the incarnation bears
From whence thy feeding flows;
His blood the ſatisfaction clears;
Thy Husband both beſtows.

Th' incarnate God a ſacrifice
To turn the wrathful tide,
Is food for faith; that may ſuffice
Thy Husband's guilty bride.

This ſtrength'ning food may fit and fence
For work and war to come;
Till thro' the croud, ſome moments hence,
Thy Husband bring thee home.

Where plenteous feaſting will ſucceed
To ſcanty feeding here:
And joyful at the table-head,
Thy Husband fair appear.

The crumbs to banquets will give place,
And drops to rivers new:
While heart and eye will face to face
Thy Husband ever view.

CHAP. II.

Containing the MARKS and CHARACTERS of the Believer in CHRIST; together with some farther privileges and grounds of comfort to the Saints.

SECT. I.

Doubting Believers called to examine, by marks drawn from their love to him and his presence, their view of his glory, and their being emptied of self-righteousness, &c.

GOOD news! but, says the drooping bride,
Ah! what's all this to me?
Thou doubt'st thy right when shadows hide
Thy Husband's face from thee.

Through sin and guilt thy spirit faints,
And trembling fears thy fate;
But harbour not thy groundless plaints,
Thy Husband's advent wait.

Thou sob'st, "O were I sure he's mine,
This would give glad'ning ease;"
And say'st, tho' wants and woes combine,
Thy Husband would thee please.

But up and down, and seldom clear,
Inclos'd with hellish routs;
Yet yield thou not, nor foster fear:
Thy Husband hates thy doubts.

Thy cries and tears may slighted seem,
And barr'd from present ease;

Yet blame thyself, but never dream
Thy Husband's ill to please.

Thy jealous unbelieving heart
Still droops, and knows not why;
Then prove thyself to ease thy smart,
Thy Husband bids thee try.

The foll'wing questions put to thee,
As scripture-marks, may tell
And shew whate'er thy failings be,
Thy Husband loves thee well.

MARKS.

ART thou content when he's away?
Can earth allay thy pants?
If conscience witness, won't it say,
Thy Husband's all thou wants?

When he is near, (though in a cross),
And thee with comfort feed;
Dost thou not count the earth as dross,
Thy Husband all thou needs?

In duties art thou pleas'd or pain'd,
When far he's out of view?
And finding him, think'st all regain'd,
Thy Husband always new.

Tho' once thou thought'st, while Sinai mist
And darkness compass'd thee,
Thou wast undone; and glorious Christ
Thy Husband ne'er would be.

Yet know'st thou not a fairer place,
Of which it may be told,
That there the glory of his grace,
Thy Husband did unfold?

Where heav'nly beams inflam'd thy ſoul,
And love's ſeraphic art,
With hallelujahs did extol
Thy Husband in thy heart.

Couldſt then have wiſh'd all Adam's race
Had join'd with thee to gaze;
That viewing fond his comely face,
Thy Husband might get praiſe?

Art thou disjoin'd from other lords?
Divorc'd from fed'ral laws?
While with moſt loving goſpel cords
Thy Husband kindly draws?

A'n't thou enlighten'd now to ſee
Thy righteouſneſs is naught
But rags*, that cannot cover thee?
Thy Husband ſo has taught.

Doſt ſee thy beſt performances
Deſerve but hell indeed?
And hence are led, renouncing theſe?
Thy Husband's blood to plead?

When ſtrengthen'd boldly to addreſs
That gracious throne of his,
Doſt find thy ſtrength and righteouſneſs,
Thy Husband only is?

Canſt thou thy moſt exalted frame
Renounce, as with'ring graſs,
And firmly hold thine only claim,
Thy Husband's worthineſs.

Canſt pray with utmoſt holy † pith,
And yet renounce thy good?
And waſh, not with thy tears, but with
Thy Husband's precious blood?

* Iſa. lxiv. 6. † Vigour or ſtrength.

SECT. II.

Believers described from their Faith acting by divine aid, and fleeing quite out of themselves to CHRIST.

CAN nothing less thy conscience ease,
And please thy heart; no less
Than that which justice satisfies,
Thy Husband's righteousness?

Dost see thy works so stain'd with sin,
That thou through grace art mov'd
To seek acceptance only in
Thy Husband, the Belov'd?

Dost thou remind, that once a day
Free grace did strengthen thee,
To gift thy guilty soul away,
Thy Husband's bride to be?

Or dost thou mind the day of pow'r,
Wherein he broke thy pride,
And gain'd thy heart? O happy hour!
Thy Husband caught the bride!

He did thy enmity subdue,
Thy bondage sad reveal,
Made thee to choose and close pursue
Thy Husband as thy all.

What rest, and peace, and joy ensu'd,
Upon this noble choice?
Thy heart, with flow'rs of pleasures strew'd,
Thy Husband made rejoice.

Dost know thou ne'er couldst him embrace,
Till he embraced thee?
Nor ever see him, till his face
Thy Husband open'd free?

And findeſt to this very hour,
That this is ſtill the charm;
Thou canſt do nothing, till with pow'r
Thy Husband ſhew his arm?

Canſt thou do nought by nature, art,
Or any ſtrength of thine,
Until thy wicked froward heart
Thy Husband ſhall incline.

But art thou, though without a wing
Of pow'r aloft to flee,
Yet able to do ev'ry thing,
Thy Husband ſtrength'ning thee?

Doſt not alone at duties fork *,
But foreign aid enjoy?
And ſtill in ev'ry piece of work
Thy Husband's ſtrength employ?

Thy motion heav'nly is indeed,
While thou by faith doſt move;
And ſtill in ev'ry time of need
Thy Husband's grace improve.

No common nat'ral faith can ſhew
Its divine brood like this;
Whoſe object, author, feeder too,
Thy Husband only is.

Doſt thou by faith on him rely?
On him, not on thy faith?
If faith ſhall with its object vie,
Thy Husband's ſet beneath.

Their hands receiving faculty.
Poor beggars never view;
But hold the royal gift in eye;
Thy Husband ſo wilt thou.

* Labour, wreſtle, or toil.

Faith, like a gazing eye ne'er waits
To boaſt its ſeeing pow'rs;
Its object views, itſelf forgets;
Thy Husband it adores.

It humbly ſtill itſelf denies,
Nor brags its acts at all;
Deep plung'd into its object lies,
Thy Husband is its all.

No ſtrength but his it has, and vaunts,
No ſtore but his can ſhow:
Hence nothing has, yet nothing wants,
Thy Husband trains it ſo.

Faith, of its own, no might can ſhew,
Elſe would itſelf deſtroy;
But will for all it has to do,
Thy Husband ſtill employ.

Self-ſaviours none could ever be
By faith or grace of theirs:
Their fruitleſs toil, ſo high that flee,
Thy Husband's praiſe impairs.

The ſeemingly devouteſt deed,
That would with ſhameleſs brow
His ſaving trade take o'er his head,
Thy Husband won't allow.

Doſt therefore thou to him alone
Commit thy ſinful ſoul?
Knowing of thy ſalvation
Thy Husband is the whole?

SECT. III.

Believers characterised by the objects and purity of their desire, delight, joy, hatred, and love, discovering they have the Spirit of CHRIST.

DOST thou his Spirit's conduct wait?
And, when compar'd to this,
All worldly wisdom under-rate?
Thy Husband waits to bless.

Tak'st thou his Spirit for thy guide,
Through Baca's valley dry,
Whose streams of influences glide
Thy Husband's garden by?

In digging wells here by his pow'r,
Dost find it not in vain,
While here a drop, and there a show'r
Thy Husband makes to rain?

Hence dost thou through each weary case,
From strength to strength go on,
From faith to faith, while grace for grace,
Thy Husband gives anon?

The good, the gracious work begun,
And further'd by his strength,
Shall prosp'rous, though with wrestling, win
Thy Husband's crown at length.

Sin's pow'r and presence canst thou own
Is thy most grievous smart,
That makes thee sob, and weep alone?
Thy Husband knows thy heart.

Does love to him make thee distaste
Thy lusts with all their charms?
And most them loath'st, when most thou hast
Thy Husband in thine arms?

Are cords of love the ſweeteſt ties
To bind thee duty-ways?
And beſt thou ſerv'ſt when moſt thou ſpies
Thy Husband's beauteous rays?

Didſt ever thou thy pardon read
In tears of untold joy?
When mercy made thy heart to bleed,
Thy Husband was not coy.

Do pardons ſweetly melt thy heart?
And moſt imbitter ſin?
And make thee long with droſs to part,
Thy Husband's throne to win?

When he ariſes luſt to kill,
Corruptions to deſtroy,
Does gladneſs then thy ſpirit fill?
Thy Husband is thy joy.

Doſt thou his perſon fair embrace
Beyond his bleſſings all?
Sure, then, thou boldly mayſt through grace
Thy Husband JESUS call.

What company doſt thou prefer?
What friends above the reſt?
Of all relations every where,
Thy Husband is the beſt.

Whom in the earth or heav'n doſt thou
Moſt ardently deſire?
Is love's aſcending ſpark unto
Thy Husband ſet on fire?

Haſt thou a hatred to his foes,
And doſt their courſe decline?
Lov'ſt thou his ſaints, and dar'ſt ſuppoſe
Thy Husband's friends are thine?

Doſt thou their talk and walk eſteem,
When moſt divinely grave?
And ſavour'ſt beſt when moſt they ſeem
Thy Husband's Sp'rit to have?

SECT. IV.

Believers in CHRIST affect his counſel, word, ordinances, appearance, full enjoyment in heaven, and ſweet preſence here.

WHERE go'ſt thou firſt when in a ſtrait,
Or when with grief oppreſt?
Fleeſt thou to him? O happy gate!
Thy Husband is thy reſt.

His counſel ſeek'ſt thou ſtill prepar'd,
Nor canſt without him live?
Wiſdom to guide, and ſtrength to guard,
Thy Husband hath to give.

Canſt thou produce no pleaſant pawn,
Or token of his love?
Won't ſignets, bracelets, from his hand,
Thy Husband's kindneſs prove?

Mind'ſt when he ſent his healing word,
Which darting from on high,
Did light, and life, and joy afford?
Thy Husband then was nigh.

Canſt thou the promiſe ſweet forget,
He drop'd into thy heart?
Such glad'ning pow'r, and love with it,
Thy Husband did impart.

Doſt thou affect his dwelling-place,
And mak'ſt it thy repair;

Becauſe thine eyes have ſeen, through grace,
Thy Husband's glory there?

Doſt love his great appearing day,
And thereon muſe with joy;
When duſky ſhades will fly away,
Thy Husband death deſtroy?

Doſt long to ſee his glorious face
Within the higher orb,
Where humid ſorrows loſing place,
Thy Husband's rays abſorb?

Long'ſt to be free of ev'ry fault,
To bid all ſin adieu?
And mount the hill, where glad thou ſhalt
Thy Husband's glory view?

Life where it lives, love where it loves,
Will moſt deſire to be:
Such love-ſick longing plainly proves
Thy Husband's love to thee.

What is it beſt can eaſe thy plaint,
Spread morning o'er thine ev'n?
Is his approach thy heart's content,
Thy Husband's preſence heav'n?

And when deny'd this ſweet relief,
Canſt thou aſſert full well,
His hiding is thy greateſt grief,
Thy Husband's abſence hell?

Let thy experience be diſclos'd;
If conſcience anſwer Yea
To all the queries have propos'd,
Thy Husband thine for ay.

Pertain theſe characters to thee?
Then, ſoul, begin and praiſe

His glorious worthy name, for he
Thy Husband is always.

SECT. V.

The true believer's humility, dependence, zeal, growth, admiration of free grace, and knowledge of CHRIST's voice.

PERHAPS a saint may sigh and say,
"I fear I'm yet to learn
"These marks of marriage love." Yet stay,
Thy Husband's bowels yearn.

Though darkness may the light obscure,
And storms surmount thy calms,
Day yield to night, and thou be poor,
Thy Husband yet has alms.

Dost see thyself an empty brat,
A poor unworthy thing,
With heart upon the dust laid flat?
Thy Husband there does reign.

Art in thine own esteem a beast,
And dost thyself abhor?
The more thou hast of self-distaste,
Thy Husband loves thee more.

Can hell breed no such wicked elf,
As thou in thine own sight?
Thou'st got, to see thy filthy self,
Thy Husband's purest light.

Canst find no names so black, so vile,
With which thou would'st compare,
But call'st thyself a lump of hell?
Thy Husband calls thee fair.

When his kind visits makes thee see
He's precious, thou art vile,
Then mark the hand of God with thee,
Thy Husband gives a smile.

He knows what visits suit thy state,
And though most rare they be,
It sets thee well on him to wait,
Thy Husband waits on thee.

Dost see thou art both poor and weak,
And he both full and strong?
O don't his kind delays mistake,
Thy Husband comes ere long.

Though during Sinai's stormy day,
Thou dread'st the dismal blast,
And fears thou art a cast-away,
Thy Husband comes at last.

The glorious Sun will rise apace,
And spread his healing wings,
In sparkling pomp of sov'reign grace,
Thy Husband gladness brings.

Canst thou, whate'er should come of thee,
Yet wish his Zion well,
And joy in her prosperity?
Thy Husband loves thy zeal.

Dost thou admire his love to some,
Though thou shouldst never share?
Mercy to thee will also come,
Thy Husband hath to spare.

Poor soul! dost grieve for want of grace,
And weep for want of love,
And Jesus seek'st! O hopeful case!
Thy Husband lives above.

Regretting much thy falling short,
Doſt after more aſpire?
There's hope in Iſra'l for thy ſort,
Thy Husband's thy deſire.

Art thou well pleas'd that ſov'reign grace,
Through Chriſt, exalted be?
This frame denotes no hopeleſs caſe.
Thy Husband's pleas'd with thee.

Couldſt love to be the footſtool low,
On which his throne might riſe,
Its pompous grace around to ſhow?
Thy Husband does thee prize.

If but a glance of his fair face
Can cheer thee more than wine;
Thou in his loving heart haſt place,
Thy Husband place in thine.

Doſt make his blood thy daily bath?
His word and oath thy ſtay?
His law of love thy lightſome path?
Thy Husband is thy way.

All things within earth's ſpacious womb
Doſt count but loſs and dung,
For one ſweet word in ſeaſon from
Thy Husband's learned tongue?

Skill to diſcern and know his voice,
From words of wit and art
Will clearly prove thou art his choice,
Thy Husband thine in heart.

The pompous words that fops admire,
May vagrant fancy feaſt;
But with ſeraphic harmleſs fire
Thy Husband's burn the breaſt.

SECT. VI.

True believers are willing to be tried and examined. Comforts arising to them from CHRIST's ready supply, real sympathy, and relieving names, suiting their needs.

DOST thou upon thy trait'rous heart
Still keep a jealous eye?
Most willing that thine inward part
Thy Husband strictly try.

The thieving croud will hate the light,
Lest stol'n effects be shown;
But truth desires what's wrong or right
Thy Husband would make known.

Dost then his trying word await,
His searching doctrine love?
Fond, lest thou err through self deceit,
Thy Husband would thee prove?

Does oft thy mind with inward smart
Bewail thy unbelief?
And conscious sue from plagues of heart
Thy Husband for relief?

Why doubt'st his love? and yet, behold,
With him thou would'st not part
For thousand thousand earths of gold;
Thy Husband has thy heart.

Though darkness, deadness, unbelief,
May all thy soul attend;
Light, life, and faith's mature relief,
Thy Husband has to send.

Of wants annoying, why complain?
Supply arises hence;

What gifts he has receiv'd for men *,
Thy Husband will diſpenſe.

He got them in's exalted ſtate.
For rebels ſuch as thou;
All then that's needful good, or great,
Thy Husband will allow.

Thy wants he ſees, thy cries he hears;
And, marking all thy moans,
He in his bottle keeps thy tears,
Thy Husband notes thy groans.

All thine infirmities him touch,
They ſtrike his feeling heart:
His kindly ſympathy is ſuch,
Thy Husband finds the ſmart.

Whatever touches thee affects
The apple of his eye;
Whatever harms he therefore checks,
Thy Husband's aid is nigh.

If foes are ſpar'd, thy need is ſuch,
He ſlays them but in part:
He can do all, and will do much,
Thy Huſband acts by art.

He often for the ſaddeſt hour
Reſerves the ſweeteſt aid;
See how ſuch banners heretofore
Thy Husband has diſplay'd.

Mind where he vouched his good-will,
Sometimes at Hermon † mount,
In Jordan land, at Mizar hill;
Thy Husband keeps the count.

At ſundry times and divers ways,
To ſuit thy various frames,

* Pſal. lxviii. 18. † Pſal. xlii. 6.

Haſt ſeen, like riſing golden rays,
Thy Husband's various names.

When guilty conſcience ghaſtly ſtar'd,
JEHOVAH-TSIDKENU*,
The Lord thy righteouſneſs appear'd,
Thy Husband in thy view.

When in thy ſtraits or wants extreme,
Help fail'd on ev'ry ſide,
JEHOVAH-JIREH † was his name,
Thy Husband did provide.

When thy long abſent Lord didſt moan,
And to his courts repair;
Then was JEHOVAH-SHAMMAH ‡ known,
Thy Husband preſent there.

When thy aſſaulting foes appear'd
In robes of terror clad,
JEHOVAH-NISSI ‖ then was rear'd,
Thy Husband's banner ſpread.

When furies arm'd with fright'ning guilt,
Dunn'd war without ſurceaſe:
JEHOVAH-SHALOM § then was ſam'd,
Thy Husband ſent thee peace.

When thy diſeaſes death proclaim'd,
And creature-balſams fail'd,
JEHOVAH-ROPHI ¶ then was built;
Thy Husband kindly heal'd.

Thus, as thy various needs require,
In various modes like theſe,
The help that ſuits thy heart's deſire,
Thy Husband's name conveys.

* Jer. xxiii. 6. † Gen. xxii. 14. ‡ Ezek. xlviii. 35.
‖ Exod. xvii. 15. § Judg. vi. 24. ¶ Exod. xv. 26.

To th' little flock, as cases vary,
The great JEHOVAH shews
Himself a little sanctuary *,
Thy Husband gives the views.

SECT. VII.

The believer's experience of CHRIST's comfortable presence, or of former comforts to be improved for his encouragement and support under darkness and hidings.

DOST mind the place, the spot of land,
Where Jesus did thee meet?
And how he got thy heart and hand?
Thy Husband then was sweet.

Dost mind the garden, chamber, bank,
A vale of vision seem'd?
The joy was full, thy heart was frank,
Thy Husband much esteem'd.

Let thy experience sweet declare,
If able to remind:
A Bochim here, a Bethel there,
Thy Husband made thee find.

Was such a corner, such a place,
A paradise to thee,
A Peniel, where face to face
Thy Husband fair didst see?

There did he clear thy cloudy cause,
Thy doubts and fears destroy;
And on thy spirit seal'd he was
Thy Husband with great joy?

Couldst thou have said it boldly then,
And seal'd it with thy blood?

* Ezek. xi. 16.

Yea, welcome death with pleasure, when
Thy Husband by thee stood?

That earth again should thee insnare,
O how thy heart was pain'd!
For all its fading glory there
Thy Husband's beauty stain'd.

The thoughts of living more in sin
Were then like hell to thee;
The life of heav'n did thus begin,
Thy Husband set thee free.

Whate'er thou foundst him at thy best,
He's at thy worst the same;
And in his love will ever rest,
Thy Husband holds his claim.

Let faith these visits keep in store,
Though sense the pleasure miss;
The God of Bethel, as before,
Thy Husband always is.

In meas'ring his approaches kind,
And timing his descents;
In free and sov'reign ways thou'lt find
Thy Husband thee prevents.

Prescribe not to him in thy heart,
He's infinitely wise.
How oft he throws his loving dart,
Thy Husband does surprise.

Perhaps a-sudden gale thee blest,
While walking in thy road,
Or on a journey, e'er thou wist,
Thy Husband look'd thee broad.

Thus was the eunuch fam'd (his stage
A riding on the way,

As he revolv'd the sacred page *)
Thy Husband's happy prey.

In hearing, reading, singing, pray'r,
When darkness compass'd thee,
Thou foundst, or e'er thou wast aware,
Thy Husband's light'ning free.

Of heav'nly gales don't meanly think:
For, though thy soul complains,
They're but a short and palling blink;
Thy Husband's love remains.

Think not, though breezes haste away,
Thou dost his favour lose;
But learn to know his sov'reign way.
Thy Husband comes and goes.

Don't say he's gone for ever, though
His visits he adjourn;
For yet a little while, and lo,
Thy Husband will return.

In worship social, or retir'd,
Dost thou his absence wail?
Wait at his shore, and be not fear'd,
Thy Husband's ship's a-sail.

Yea, though in duties sense may miss
Thy soul's beloved One;
Yet do not faint, for never is
Thy Husband wholly gone.

Though Satan, sin, earth, hell at once,
Would thee of joy bereave:
Mind what he said, he won't renounce,
Thy Husband will not leave.

Though foes assail, and friendship fail,
Thou hast a friend at court:

* Acts viii. 27—39.

The gates of hell shall ne'er prevail,
Thy Husband is thy fort.

SECT. VIII.

Comfort to believers from the stability of the promise, notwithstanding heavy chastisements for sin.

TAKE well howe'er kind wisdom may
Dispose thy present lot;
Tho' heav'n and earth should pass away,
Thy Husband's love will not.

All needful help he will afford,
Thou hast his vow and oath;
And once to violate his word
Thy Husband will be loth.

To fire and floods with thee he'll down,
His promise this insures,
Whose credit cannot burn nor drown:
Thy Husband's truth endures.

Dost thou no more his word believe,
As mortal man's forsooth?
O do not thus his Spirit grieve,
Thy Husband is the Truth.

Though thou both wicked art and weak,
His word he'll never rue;
Though heav'n and earth should blend and break,
Thy Husband will be true.

I'll never leave thee*, is his vow;
If Truth has said the word.
While Truth is truth, this word is true,
Thy Husband is the Lord.

* Heb. xiii. 5.

Thy covenant of duties may
Prove daily moſt unſure:
His covenant of grace for ay
Thy Husband does ſecure.

Doſt thou to him thy promiſe break,
And fear he break to thee?
Nay, not thy thouſand crimes can make
Thy Husband once to lie.

He viſit will thy ſins with ſtrokes,
And lift his heavy hand;
But never once his word revokes,
Thy Husband's truth will ſtand.

Then dream not he is chang'd in love,
When thou art chang'd in frame;
Thou mayſt by turns unnumber'd move,
Thy Husband's ay the ſame.

He for thy follies may thee bind
With cords of great diſtreſs;
To make thee moan thy ſins, and mind
Thy Husband's holineſs.

By wounds he makes thee ſeek his cure,
By frowns his favour prize;
By falls affrighting, ſtand more ſure,
Thy Husband is ſo wiſe.

Proud Peter in the dirt of vice
Fell down exceeding low;
His tow'ring pride, by tumbling thrice,
Thy Husband cured ſo.

Before he ſuffer pride that ſwells,
He'll drag thee through the mire
Of ſins, temptations, little hells;
Thy Husband ſaves by fire.

He in affliction's mortar may
Squeeze out old Adam's juice,
Till thou return to him, and say,
Thy Husband is thy choice.

Fierce billows may thy vessel toss,
And crosses curses seem;
But that the curse has fled the cross,
Thy Husband bids thee deem.

Conclude not he in wrath disowns,
When trouble thee surrounds;
These are his favourable frowns,
Thy Husband's healing wounds.

Yea, when he gives the deepest lash,
Love leads the wounding hand:
His stroke, when sin has got a dash,
Thy Husband will remand.

SECT. IX.

Comfort to believers, in CHRIST's relations, in his dying love, his glory in heaven, to which he will lead them through death, and supply with all necessaries by the way.

BEHOLD the patrimony broad
That falls to thee by line;
In him thou art an heir of God,
Thy Husband's Father's thine.

He is of relatives a store,
Thy Friend will help in thrall:
Thy Brother much, thy Father more,
Thy Husband most of all.

All these he does amass and share,
In ways that most excel:

'Mong all the husbands ever were,
Thy Husband bears the bell.

Whence run the streams of all thy good,
But from his pierced side;
With liquid gold of precious blood
Thy Husband bought his bride.

His blood abundant value bore,
To make his purchase broad,
'Twas fair divinity in gore,
Thy Husband is thy God.

Who purchas'd at the highest price,
Be crown'd with highest praise;
For in the highest paradise
Thy Husband wears the bays.

He is of Heav'n the comely rose,
His beauty makes it fair;
Heav'n were but hell, couldst thou suppose
Thy Husband were not there.

He thither did in pomp ascend,
His spouse along to bring:
That Hallelujahs without end,
Thy Husband's bride may sing.

Ev'n there with him for ever fix'd
His glory shalt thou see;
And nought but death is now betwixt
Thy Husband's throne and thee.

He'll order death that porter rude,
To ope the gates of brass;
For, lo! with characters of blood
Thy Husband wrote thy pass.

At Jordan deep then be not scar'd,
Though dismal like and broad;

Thy ſun will guide, thy ſhield will guard,
Thy Husband pav'd the road.

He'll lead thee ſafe, and bring thee home,
And ſtill let bleſſings fall
Of grace while here, till glory come;
Thy Husband's bound for all.

His ſtore can anſwer ev'ry bill,
Thy food and raiment's bought;
Be at his will, thou'lt have thy fill,
Thy Husband wants for nought.

What can thy ſoul conceive it lacks?
His ſtore, his pow'r is thine;
His lib'ral heart to lib'ral acts,
Thy Husband does incline.

Though on thy hand, that has no might,
He ſhould thy taſk enlarge;
Nor work nor warfare needs thee fright,
Thy Husband bears the charge.

Thou wouldſt, if left, thyſelf undo,
So apt to fall and ſtray;
But he upliſts and leads thee too;
Thy Huſband knows the way.

SECT. X.

Comfort to believers from the text, *Thy Maker is thy Husband*, inverted thus, *Thy Husband is thy Maker*; and the concluſion of this ſubject.

O F light and life, of grace and glore,
In Chriſt thou art partaker;
Rejoice in him for evermore,
Thy Huſband is thy Maker.

He made thee, yea, made thee his bride,
Nor heeds thine ugly patch;

To what he made he'll ſtill abide,
Thy Huſband made the match.

He made all; yea, he made all thine
All to thee ſhall be giv'n.
Who can thy kingdom undermine;
Thy Huſband made the heav'n.

What earthly thing can thee annoy?
He made the earth to be;
The waters cannot thee deſtroy,
Thy Huſband made the ſea.

Don't fear the flaming element
Thee hurt with burning ire;
Or that the ſcorching heat torment:
Thy Huſband made the fire.

Infections ſteams ſhall ne'er deſtroy,
While he is pleas'd to ſpare;
Thou ſhalt thy vital breath enjoy.
Thy Huſband made the air.

The ſun that guides the golden day,
The moon that rules the night,
The ſtarry frame, the milky way,
Thy Huſband made for light.

The bird that wings its airy path,
The fiſh that cuts the flood,
The creeping croud that ſwarms beneath
Thy Huſband made for good.

The grazing herd, the beaſts of prey,
The creatures great and ſmall,
For thy behoof their tribute pay,
Thy Huſband made them all.

Thine's Paul, Apollos, life, and death,
Things preſent, things to be;

And ev'ry thing that being hath,
Thy Husband made for thee.

In Tophet of the damn'd's resort
Thy soul shall never dwell,
Nor needs from thence imagine hurt,
Thy Husband formed hell.

Satan, with instruments of his,
May rage, yet dread no evil;
So far as he a creature is,
Thy Husband made the devil.

His black temptations may afflict,
His fiery darts annoy;
But all his works, and hellish trick,
Thy Husband will destroy.

Let armies strong of earthly gods,
Combine with hellish ghosts,
They live, or languish, at his nods;
Thy Husband's Lord of hosts.

What can thee hurt? whom dost thou fear?
All things are at his call.
Thy Maker is thy Husband dear,
Thy Husband all in all.

What dost thou seek? what dost thou want?
He'll thy desires fulfil?
He gave himself, what won't he grant?
Thy Husband's at thy will.

The more thou dost of him desire,
The more he loves to give:
High let thy mounting aims aspire,
Thy Husband gives thee leave.

The less thou seek'st, the less thou dost
His bounty set on high;

But highest seekers here do most
Thy Husband glorify.

Wouldst thou have grace? Well; but 'tis meet
He should more glory gain.
Wouldst thou have Father, Son, and Sp'rit?
Thy Husband says, Amen.

He'll kindly act the lib'ral God,
Divising lib'ral things;
With royal gifts his subjects load;
Thy Husband's King of kings.

No earthly monarchs have such store
As thou hast ev'n in hand;
But, O how infinitely more
Thy Husband gives on band?

Thou hast indeed the better part,
The part will fail thee never;
Thy Husband's hand, thy Husband's heart,
Thy Husband's all for ever.

The END *of the* POEM *upon* Isa. liv. 5.

GOSPEL SONNETS.

PART III.

The Believer's Riddle; or, The Myſtery of Faith.

THE PREFACE,

Shewing the Uſe and Deſign of the Riddle.

READER, the foll'wing enigmatic ſong,
Does not to wiſeſt nat'raliſts belong:
Their wiſdom is but folly on this head;
They here may ruminate, but cannot read.
For though they glance the words, the meaning
They read the lines, but not the paradox. [chokes,
The ſubject will, howe'er the phraſe be blunt,
Their moſt accute intelligence ſurmount,
If with the nat'ral and acquired ſight
They ſhare not divine evangelic light. [brains,
Great wits may rouſe their fancies, rack their
And after all their labour loſe their pains;
Their wiſeſt comments were but witleſs chat,
Unapt to frame an explication pat.
No unregen'rate mortal's beſt engines
Can right unriddle theſe few rugged lines;

Nor any proper notions thereof reach,
Though ſublimated to the higheſt ſtretch.
Maſters of reaſon, plodding men of ſenſe,
Who ſcorn to mortify their vain pretence,
In this myſterious deep might plod their fill;
It overtops the top of all their ſkill.
The more they vainly huff, and ſcorn to read,
The more it does their fooliſh wit exceed.
Thoſe ſinners that are ſanctified in part,
May read this riddle truly in their heart.
Yea, weakeſt ſaints may feel its trueſt ſenſe,
Both in their ſad and ſweet experience.
Don't overlook it with a rambling view,
And raſh ſuppoſe it neither good nor true.
Let Heaven's pure oracles the truth decide;
Renounce it, if it can't that teſt abide.
Noble Bereans ſoon the ſenſe may hit,
Who ſound the divine depth of ſacred writ,
Not by what airy carnal reaſon ſaith,
But by the golden line of heaven-ſpun faith.
Let not the naughty phraſe make you diſprove
The weighty matter which deſerves your love.
High ſtrains would ſpoil the riddle's grand intent,
To teach the weakeſt, moſt illit'rate ſaint,
That MAHANAIM is his proper name;
In whom two ſtruggling hoſts make bloody game.
That ſuch may know, whoſe knowledge is but rude,
How good conſiſts with ill, and ill with good.
That ſaints be neither at their worſt nor beſt,
Too much exalted, or too much depreſt.
This paradox is fitted to diſcloſe
The ſkill of Zion's friends above her foes;
To difference by that light Heav'n tranſmits,
Some happy fools from miſerable wits.
And thus (if bleſs'd) it may in ſome degree
Make fools their wit, and wits their folly ſee.

Slight not the riddle then like jargon vile,
Because not garnish'd with a pompous stile,
Could th' author act the lofty poet's part,
Who make their sonnets soar on wings of art,
He on this theme had blush'd to use his skill,
And either clipt his wings, or broke his quill.
Why, this enigma climbs such divine heights
As scorn to be adorn'd with human flights.
These gaudy strains would lovely truth disgrace,
As purest paint deforms a comely face.
Heav'n's mysteries are 'bove art's ornament,
Immensely brighter than its brightest paint.
No tow'ring lit'rature could e'er outwit
The plainest diction fetch'd from sacred writ;
By which mere blazing rhet'ric is outdone,
As twinkling stars are by the radiant sun.
The soaring orators, who can with ease
Strain the quintessence of hyperboles,
And clothe the barest theme with purest dress,
Might here expatiate much, yet say the less,
If with th' majestic simplicity
Of scripture orat'ry they disagree.
These lines pretend not to affect the sky,
Content among inglorious shades to lie,
Provided sacred truth be fitly clad,
Or glorious shine ev'n through the dusky shade.
Mark then though you should miss the gilded strain,
If they a store of golden truth contain:
Nor under-rate a jewel rare and prime,
Though wrapt up in the rags of homely rhime.
Though haughty Deists hardly stop to say,
That nature's night has need of scripture-day:
Yet gospel-light alone will clearly shew
How ev'ry sentence here is just and true,
Expel the shades that may the mind involve,
And soon the seeming contradiction solve.

All fatal errors in the world proceed
From want of skill such mysteries to read.
Vain men the double branch of truth divide,
Hold by the one, and slight the other side.
Hence proud Arminians cannot reconcile
Freedom of grace with freedom of the will.
The blinded Papist won't discern nor see
How works are good unless they justify.
Thus Legalists distinguish not the odds
Between their home-bred righteousness and God's.
Antinomists the saints perfection plead,
Nor duly sever 'tween them and their head.
Socinians won't these seeming odds agree,
How heav'n is bought, and yet salvation free.
Bold Arians hate to reconcile or scan,
How Christ is truly God and truly man:
Holding the one part of Immanuel's name,
The other part outrageously blaspheme.
The sound in faith no part of truth controul:
Heretics own the half, but not the whole.
Keep then the sacred myst'ry still entire;
To both the sides of truth do favour bear,
Not quitting one to hold the other branch;
But passing judgment on an equal bench;
The riddle has two feet, and were but one
Cut off, truth falling to the ground were gone.
'Tis all a contradiction, yet all true,
And happy truth, if verify'd in you.
Go forward then to read the lines, but stay
To read the riddle also by the way.

THE RIDDLE.

SECT. I.

The myſtery of the ſaints PEDIGREE, and eſpecially of their relation to CHRIST'S wonderful perſon.

MY life's a maze of ſeeming traps *a*,
A ſcene of mercies and miſhaps *b*;
A heap of jarring to-and-froes *c*,
A field of joys, a flood of woes *d*.

I'm in mine own and others eyes,
A labyrinth of myſteries *e*.

a Joſh. xxii. 13. And Joſhua ſaid, Know for a certainty, that the Lord your God will no more drive out any of theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, &c. Pſal. cxxiv. 7. Our ſoul is eſcaped as a bird out of the ſnare of the fowler; the ſnare is broken, and we are eſcaped.

b Or *miſeries*. Lam. iii. 19. Remembering mine affliction and my miſery, the wormwood and the gall. *v.* 22. It is of the Lord's mercies that we are not conſumed, becauſe his compaſſions fail not. Pſal. ci. 1. I will ſing of mercy and judgment: unto thee, O Lord, will I ſing.

c Pſal. cii. 10. Thou haſt lifted me up and caſt me down. Pſal. cix. 23. I am toſſed up and down as the locuſt.

d Hab iii. 17, 18. Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flocks ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoice in the Lord, I will joy in the God of my ſalvation.

e Iſa. viii. 18. Behold I and the children whom the Lord hath given me, are for ſigns and for wonders in Iſrael; from the Lord of hoſts, which dwelleth in mount Zion. Zech. iii. 8. Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they are

I'm something that from nothing came *f*,
Yet sure it is, I nothing am *g*.

Once I was dead, and blind, and lame *h*,
Yea, I continue still the same *i*;
Yet what I was, I am no more *k*,
Nor ever shall be as before *l*.

men wondered at, &c. Psal. lxxi. 7. I am as a wonder unto many, but thou art my strong refuge.

f Gen. i. 1. In the beginning God created the heaven and the earth. Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

g Isa. xl. 17. All nations before him are as nothing, and they are accounted to him less than nothing, and vanity. Dan. iv. 35. All the inhabitants of the earth are reputed as nothing.

h Eph. ii. 1. And you hath he quickened, who were dead in trespasses and sins. Rev. iii. 17. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Isa. xxxv. 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

i Rom. vii. 14. For we know that the law is spiritual: but I am carnal, sold under sin. *v.* 24. O wretched man that I am, who shall deliver me from the body of this death?

k Rom. vii. 17. Now then, it is no more I that do it, but sin that dwelleth in me. *v.* 20. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. John ix. 25. He [the blind man] answered and said, Whether he be a sinner, or no, I know not; one thing I know, that whereas I was blind, now I see.

l Rom. xi. 29. For the gifts and calling of God are without repentance. Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

My Father lives *m*, my father's gone *n*,
My vital head both loſt and won *o*.
My parents cruel are and kind *p*,
Of one, and of a diff'rent mind *q*.

My father poiſon'd me to death *r*,
My mother's hand will ſtop my breath *ſ*;
Her womb, that once my ſubſtance gave,
Will very quickly be my grave *s*.

m Iſa. ix. 6. His name ſhall be called—The everlaſting Father. Rev. i. 18. I am he that liveth, and was dead; and behold, I am alive for evermore. Amen.

n Hoſ. xiv. 3. In thee the fatherleſs findeth mercy. Zech. i. 5. Your fathers, where are they? and the prophets, do they live for ever?

o 1 Cor. xv. 45. It is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening ſpirit.

p Pſal. ciii. 13. Like as a father pitieth his children; ſo the Lord pitieth them that fear him. Iſa. xliii. 27. Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

q Job xxiii. 13. But he is in one mind, and who can turn him? and what his ſoul deſireth, even that he doth. Rom. viii. 5. For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit. *v.* 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

r Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

ſ Gen. iii. 16. Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception: in ſorrow thou ſhalt bring forth children, &c.

s Pſal. cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh. Eccl. iii. 20. All go unto one place, all are of the duſt, and all turn to duſt again.

My ſiſters all my fleſh will eat *t*,
My brethren tread me under feet *u*:
My neareſt friends are moſt unkind *v*,
My greateſt foe's my greateſt friend *w*.

He could from feud to friendſhip paſs,
Yet never change from what he was *x*.
He is my Father he alone,
Who is my Father's only Son *y*.

t Job xvii. 14. I have ſaid to corruption, Thou art my father; to the worm, Thou art my mother, and my ſiſter. Chap. xix. 26. And though, after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.

u Even *in a moral ſenſe*. Jer. xii. 10. Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs. Ezek. xxxiv. 18. Seemeth it a ſmall thing unto you, to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

v Pſal. lv. 12, 13. For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himſelf againſt me, then I would have hid myſelf from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. Mic. vii. 5, 6. Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom. For the ſon diſhonoureth the father, the daughter riſeth up againſt the mother, the daughter-in-law againſt her mother-in-law; a man's enemies are the men of his own houſe.

w Pſal. vii. 11. God is angry with the wicked every day. 2 Cor. v. 19. God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.

x Mal. iii. 6. For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed. Hoſ. xiv. 4. I will heal their backſliding, I will love them freely; for mine anger is turned away from him.

y John xx. 17. Jeſus ſaith unto her [Mary], Touch

I am his mother's ſon *z*, yet more,
A ſon his mother *a* never bore,
But born of him *b*, and yet aver
His Father's ſons my mother's were *c*.

I am divorc'd, yet marry'd ſtill *d*,
With full conſent againſt my will *e*.
My huſband preſent is *f*, yet gone *g*,
We differ much, yet ſtill are one *h*.

me not: for I am not aſcended unto my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God. Iſa. ix. 6. Unto us a Son is given—: and his name ſhall be called—The everlaſting Father. John i. 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

z Song iii. 4. It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chambers of her that conceived me. *v.* 11. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

a viz. *His natural mother according to the fleſh.*

b John i. 13. Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

c Gal. iv. 26. But Jeruſalem which is above, is free, which is the mother of us all.

d Rom vii. 4. Wherefore my brethren, ye alſo are become dead to the law by the body of Chriſt; and that ye ſhould be married to another, even to him who is raiſed from the dead.

e Pſal. cx. 3. Thy people ſhall be willing in the day of thy power.

f Matth. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

g John xiv. 2. I go to prepare a place for you.

h John xvii. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us.

He is the firſt, the laſt, the all *i*,
Yet number'd up with inſects ſmall *k*.
The firſt of all things *l*, yet alone
The ſecond of the great Three-one *m*.

A creature never could he be,
Yet is a creature ſtrange I ſee *n*;
And own this uncreated one,
The ſon of man, yet no man's ſon *o*.

i Rev. i. 11. I am Alpha and Omega, the firſt and the laſt— Col. iii. 11. Chriſt is all and in all.

k Pſal. xxii. 6. But I am a worm, and no man.

l Col. i. 15, 16. Who is the image of the inviſible God, the firſt-born of every creature: for by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

m 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. Matth. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

n John i. 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *v.* 14. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

o Matth. i. 23. Behold a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which, being interpreted is, God with us. Luke i. 34, 35. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

He's omnipresent all may know *p*;
Yet never could be wholly so *q*.
His manhood is not here and there *r*,
Yet he is God-man ev'ry where *s*.

He comes and goes, none can him trace *t*;
Yet never could he change his place *t*.
But though he's good *u*, and ev'ry where,
No good's in hell, yet he is there *v*.

I by him *w*, in him *x* chosen was *y*,
Yet of the choice he's not the cause *z*:

p Psal. cxxxix. 7, 8, 9, 10. Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.

q Luke xxiv. 6. He is not here, but is risen.

r John xvi. 16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

s Matth. i. 23. See letter *o*. Chap. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

s John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

t Isa. lxvi. 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye built unto me? and where is the place of my rest?

u Psalm c. 5. The Lord is good, his mercy is everlasting.

v Psalm cxxxix. 8. If I make my bed in hell, behold, thou art there.

w As *God*. *x* As *Mediator*.

y Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

z *But himself the Father's first elect*. Isa. xlii. 1. Be-

For sov'reign mercy ne'er was bought *a*,
Yet through his blood a vent it fought *b*.

In him concenter'd at his death
His Father's love *c*, his Father's wrath *d*;
Even he whom passion never seiz'd *e*,
Was then most angry, when most pleas'd *f*.

hold my servant, whom I uphold; mine elect, in whom my soul delighteth.—Matth. xii. 18. Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased.

a John iii. 16. God so loved the world, that he gave his only begotten Son, &c. Rom. ix. ii. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. *v.* 13. It is written, Jacob have I loved, but Esau have I hated. *v.* 15. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

b Rom iii. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, thro' faith in his blood, to declare his righteousness for the remission of sins, &c. Chap. v. 9. Being justified by his blood, we shall be saved from wrath through him. *v.* 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

c John x. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

d Isa. lii. 10. Yet it pleased the Lord to bruise him, he hath put him to grief.

e Isa. xxvii. 4. Fury is not in me.

f Rom. viii. 23. He spared not his own Son, but delivered him up for us all. Eph. v. 2. Christ hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

Juſtice requir'd that he ſhould die *g*,
Who yet was ſlain unrighteouſly *h*;
And dy'd in mercy and in wrath,
A lawful and a lawleſs death *i*.

With him I neither liv'd nor dy'd,
And yet with him was crucify'd *k*.
Law curſes ſtopt his breath, that he
Might ſtop its mouth from curſing me *l*.

'Tis now a thouſand years and moe
Since heav'n receiv'd him; yet I know,
When he aſcended upon high
To mount the throne, ev'n ſo did I *m*.

g Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament. Chap. ix. 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. *v.* 22, 23. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

h Matth. xxvii. 4. I [Judas] have ſinned, in that I have betrayed the innocent blood. *v.* 23. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

i Acts ii. 23. Jeſus of Nazareth, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain. Chap. iv. 27. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together, &c.

k Gal. ii. 20. I am crucified with Chriſt.

l Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

m Col. iii. 1. If ye then be riſen with Chriſt, &c. Heb. vi. 20. Whither the forerunner is for us entered, even Jeſus, &c.

Hence though earth's dunghill I embrace,
I fit with him in heav'nly place *n*,
In divers distant orbs I move,
Inthrall'd below, inthron'd above.

SECT. II.

The mystery of the saint's life, state, and frame.

MY life's a pleasure *a* and a pain *b*;
A real loss, a real gain *c*;
A glorious paradise of joys *d*,
A grievous prison of annoys *e*.

n Eph. ii. 5, 6. Even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

a Prov. iii. 17. Her ways are ways of pleasantness, and all her paths are peace.

b Psal. cxx. 7. Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.

c Phil. iii. 7. But what things were gain to me, those I counted loss for Christ. Chap i. 21—24. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you.

d 1 Pet. i. 8. Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

e Psal. cxlii. 7. Bring my soul out of prison, that I may praise thy name.

I daily joy, and daily mourn *f*,
Yet daily wait the tides return *g*:
Then ſorrow deep my ſpirit chears,
I'm joyful in a flood of tears *h*.

f 1 Pet. i. 6. Wherein ye greatly rejoice, though now for a ſeaſon, (if need be) ye are in heavineſs, through manifold temptations. 2 Cor. i. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith ourſelves are comforted of God. Job xxx. 28. I went mourning without the ſun, &c.

g Iſa. viii. 17. And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him.

h Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for an only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. Ezek. xxxvi. 31, 32. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loathe yourſelves in your own ſight, for your iniquities, and for your abominations. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Hoſ. xii. 3, 4. He [Jacob] took his brother by the heel in the womb, and by his ſtrength he had power with God: yea, he had power over the Angel, and prevailed: he wept and made ſupplication unto him: he found him in Bethel, and there he ſpake with us. Luke vii. 38. And [a woman which was a ſinner] ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. John xx. 15, 16. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus ſaith unto her, Mary, She turned herſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter.

Good cauſe I have ſtill to be ſad *i*,
Good reaſon always to be glad *k*.
Hence ſtill my joys with ſorrows meet *l*,
And ſtill my tears are bitter ſweet *m*.

I'm croſs'd, and yet have all my will *n*;
I'm always empty, always full *o*.
I hunger now, and thirſt no more *p*,
Yet do more eager than before *q*.

v. 20. Then were the diſciples glad when they ſaw the Lord.

i Rom. vii. 24. O wretched man that I am who ſhall deliver me from the body of this death?

k 2 Cor. ii. 14. Thanks be unto God, who always cauſeth us to triumph in Chriſt.

l 2 Cor. vi. 20.—as ſorrowful, yet always rejoicing.

m Zech. xii. 10. See letter *b*. Pſal. cxxvi. 5. They that ſow in tears, ſhall reap in joy. Iſa. lxi. 2, 3. The Lord hath ſent me to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe, for the ſpirit of heavineſs, &c. Matth. v. 4. Bleſſed are they that mourn, for they ſhall be comforted.

n Luke xii. 42. Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done. Acts xxi. 14. And when he [Paul] would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

o 2 Cor. vi. 10. As having nothing, and yet poſſeſſing all things.

p John vi. 35. And Jeſus ſaid unto them, I am the bread of life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.

q Pſal. xlii. 1, 2. As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? And lxiii. 1. O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is. And lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides

With meat and drink indeed I'm bleſt *r*,
Yet feed on hunger, drink on thirſt *ſ*.
My hunger brings a plenteous ſtore *s*,
My plenty makes me hunger more *t*.

Strange is the place of my abode,
I dwell at home, I dwell abroad *u*.

thee. Iſa. xxvi. 8, 9. Yea in the way of thy judgments, O Lord, have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early.

r John vi. 55. For my fleſh is meat indeed, and my blood is drink indeed.

ſ Job xxix. 2, 3, 4. Oh that I were as in months paſt, as in the days when God preſerved me; when his candle ſhined upon my head, and when by his light I walked thro' darkneſs: as I was in the days of my youth, when the ſecret of God was upon my tabernacle. Pſal. lxxvii. 10, 11, 12. I will remember the years of the right hand of the Moſt High, I will remember the works of the Lord: ſurely I will remember thy wonders of old. I will meditate alſo of all thy work, and talk of thy doings. Song v. 8. I charge you, O ye daughters of Jeruſalem, If ye find my Beloved, that ye tell him that I am ſick of love. Chap. viii. 1. O that thou wert as my brother that ſucked the breaſts of my mother! when I ſhould find thee without, I would kiſs thee, yea, I ſhould not be deſpiſed.

s Matth. v. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.

t 2 Cor. v. 2. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven. Phil. i. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better, &c. Song ii. 3, 4, 5. I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte. He brought me to the banqueting-houſe, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am ſick of love.

u Job iv. 19. How much leſs them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth? Pſal. xc. 1. Lord thou haſt been our dwel-

I am not where all men may see,
But where I never yet could be *v*.

I'm full of hell *w*, yet full of heav'n *z*,
I'm still upright *y*, yet still unev'n *z*;
Imperfect *a*, yet a perfect saint *b*;
I'm ever poor *c*, yet never want *d*.

No mortal eyes sees God and lives *e*,
Yet sight of him my soul revives *f*.

ling place in all generations. And xci. 1. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. 1 John iv. 16. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

v Isa. xxxiii. 16. He shall dwell on high: his place of defence shall be the munition of rocks. Eph. ii. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

w Eccl. ix. 13. The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

x Eph. iii. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

y Psal. xviii. 23. I was also upright before him: and I kept myself from mine iniquity.

z Ezek. xviii. 25. Hear now, O house of Israel, are not your ways unequal?

a Rev. iii. 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

b 1 Cor. ii. 6. Howbeit we speak wisdom among them that are perfect, &c.

c Psal. xl. 17. But I am poor and needy, yet the Lord thinketh upon me.

d Psal. xxiii. 1. The Lord is my shepherd, I shall not want. And xxxiv. 10. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.

e Exod. xxxiii. 20. And he said, Thou canst not see my face: for there shall no man see me, and live.

f John vi. 40. And this is the will of him that sent me,

I live beſt when I ſee moſt bright *g*;
Yet live by faith, and not by light *h*.

I'm lib'ral *i*, yet have nought to ſpare *k*;
Moſt richly cloth'd *l*, yet ſtript and bare *m*.

that every one that ſeeth the Son, and believeth on him, may have everlaſting life. Chap. xx. 29. Then were the diſciples glad when they ſaw the Lord.

g 2 Cor. iii. 18. But we all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord. Chap. iv. 6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

h Gal. ii. 20. I am crucified with Chriſt: Nevertheleſs I live: yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. 2 Cor. v. 7. For we walk by faith, not by ſight.

i Pſal. xxvii. 21. The wicked borroweth, and payeth not again: but the righteous ſhoweth mercy, and giveth.

k Zeph. iii. 12. I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

l Iſa. lxi. 10. I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels.

m Ezek. xvi. 7. I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: thy breaſts are faſhioned, and thine hair is grown, whereas thou waſt naked and bare. Rev. iii. 17. Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

My ſtock is riſen by my fall *n*;
For, having nothing, I have all *o*.
I'm ſinful *p*, yet I have no ſin *q*;
All ſpotted o'er *r*, yet wholly clean *ſ*.
Blackneſs and beauty both I ſhare.
A helliſh black, a heavenly fair *ſ*.
They're of the dev'l, who ſin amain *t*:
But I'm of God, yet ſin retain *u*:
This traitor vile the throne aſſumes *v*,
Prevails, yet never overcomes *w*.

n Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

o 2 Cor. vi. 10.—as having nothing, and yet poſſeſſing all things.

p Rom. vii. 14. For we know that the law is ſpiritual; but I am carnal, ſold under ſin. *v.* 24. O wretched man that I am, who ſhall deliver me from the body of this death?

q Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael. 1 John iii. 9. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

r Pſal. xiv. 3. They are all gone aſide, they are altogether become filthy: there is none that doth good, no not one.

ſ Song iv. 7. Thou art all fair, my love, there is no ſpot in thee.

ſ Song i. v. I am black but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon. *v.* 15. Behold thou art fair, my love; behold thou art fair, thou haſt doves eyes

t 1 John iii. 8. He that committeth ſin, is of the devil; for the devil ſinneth from the beginning.

u 1 John i. 8. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

v Rom. vii. 23. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

w Pſal. lxv. 3. Iniquities prevail againſt me: as for

I'm without guile, an Iſra'lite *x*,
Yet like a guileful hypocrite *y*;
Maintaining truth in th' inward part *z*.
With falſehood rooted in my heart *a*.

Two maſters, ſure, I cannot ſerve *b*.
But muſt from one regardleſs ſwerve;
Yet ſelf is for my maſter known *c*,
And Jeſus is my Lord alone *d*.

our tranſgreſſions thou ſhalt purge them away. Rom. vi. 14. For ſin ſhall not have dominion over you; for ye are not under the law, but under grace.

x John i. 47. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile. Pſal. xxxii. 2. Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.

y Pſal. xix. 12. Who can underſtand his errors? cleanſe thou me from ſecret faults.

z Pſal. li. 6. Behold thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom.

a Matth. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

b Matth. vi. 24. No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

c Hoſ. x. 11. Iſrael is an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the goodneſs of his land, they have made goodly images. Matth. xvi. 24. Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

d Iſa. xxvi. 13. O Lord our God, other lords beſides thee have had dominion over us; but by thee only will we make mention of thy name. John xx. 28. And Thomas anſwered and ſaid unto him, My Lord, and my God.

I seek myself incessantly *e*,
Yet daily do myself deny *f*.
To me 'tis lawful evermore
Myself to love and to abhor *g*.

In this vain world I live, yet see
I'm dead to it and it to me *h*.
My joy is endless *i*, yet at best
Does hardly for a moment last *k*.

e Jam. iv. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Jer. xlv. 2, 5. Thus saith the Lord the God of Israel unto thee, O Baruch, And seekest thou great things for thyself? Seek them not; for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

f Matth. xvi. 24. *See letter* c.

g Lev. xix. 8. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. Eph. v. 9. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. John xii. 25. He that loveth his life, shall lose it: and he that loseth his life in this world, shall keep it unto life eternal. Job xlii. 6. Wherefore I abhor myself, and repent in dust and ashes.

h Col. iii. 3. For ye are dead, and your life is hid with Christ in God. Gal. vi. 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

i John xvi. 22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 2 Thess. ii. 16. Now our Lord Jesus Christ himself, and God the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, &c.

k Psal. xxx. 7. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Isa. xlix. 13, 14. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and

SECT. III.

Mysteries about the saint's work and warfare, their sins, sorrows, and joys.

THE work is great I'm call'd unto *a*,
Yet nothing's left for me to do *b*:
Hence for my work Heav'n has prepar'd
No wages *c*, yet a great reward *d*.

To works, but not to working dead *e*;
From sin, but not from sinning freed *f*,

will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

a Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.

b Phil. ii. 13. For it is God which worketh in you, both to will and to do of his good pleasure. Lev. xx. 7, 8. Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

c Rom. vi. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Chap. xi. 6. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

d Psal. xix. 11. Moreover, by them [the judgments of the Lord] is thy servant warned: and in keeping of them there is great reward. Psal. lviii. 11. Verily there is a reward for the righteous: verily he is God that judgeth in the earth.

e Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Gal. ii. 19. For I through the law am dead to the law, that I might live unto God.

f 1 John i. 8. If we say that we have no sin, we de-

I clear myself from no offence *g*,
Yet wash mine hands in innocence *h*.

My Father's anger burns like fire *i*,
Without a spark of furious ire *k*:
Though still my sins displeasing be *l*,
Yet still I know he's pleas'd with me *m*.

Triumphing is my constant trade *n*,
Who yet am oft a captive led *o*.

ceive ourselves, and the truth is not in us. Chap. iii. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

g Rom. vii. 18. For I know, that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.

h Psal. xxvi. 6. I will wash mine hands in innocency; so will I compass thine altar, O Lord.

i 1 Kings xi. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

k Isa. xxvii. 4. Fury is not in me. Chap. liv. 9, 10. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

l Hab. i. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity. Jer. xliv. 4. Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing that I hate.

m Math. iii. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Rom. v. 10. When we were enemies, we were reconciled to God by the death of his Son.

n 2 Cor. ii. 14. Now thanks be unto God which always causeth us to triumph in Christ.

o Rom. vii. 23. But I see another law in my members,

My bloody war does never ceaſe *p*,
Yet I maintain a ſtable peace *q*.

My foes aſſaulting conquer me,
Yet ne'er obtain the victory *r*;
For all my battles loſt or won,
Were gain'd before they were begun *ſ*.

I'm ſtill at eaſe, and ſtill oppreſt;
Have conſtant trouble, conſtant reſt *ſ*;

warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

p Rom. vii. 23. *See letter* o. 1 Tim. vi. 12. Fight the good fight of faith, &c. Gal. v. 17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

q Rom. v. 1. Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. Iſa. liv. 10. *See letter* k.

r Rom. vii. 23. *See letter* o. Chap. viii. 37. Nay, in all theſe things we are more than conquerers, through him that loved us.

ſ 1 Cor. xv. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.

ſ 2 Cor. iv. 8. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair. John xvi. 33. Theſe things have I ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world. Heb. iv. 3. For we which have believed, do enter into reſt.

Both clear and cloudy *t*, free and bound *u*;
Both dead and living *v*, loſt and found *w*.

Sin for my good does work and win *x*;
Yet 'tis not good for me to ſin *y*.
My pleaſure iſſues from my pain *z*,
My loſſes ſtill increaſe my gain *a*.

t Zech. xiv. 6, 7. And it ſhall come to paſs in that day, that the light ſhall not be clear, nor dark. But it ſhall be one day, which ſhall be known to the Lord, not day nor night: but it ſhall come to paſs, that at evening-time it ſhall be light. Mic. vii. 8. Rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.

u John viii. 36. If the Son therefore ſhall make you free, ye ſhall be free indeed. Acts xx. 23. The Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

v 2 Cor. vi. 9—as dying, and behold we live. Col. iii. 3. For ye are dead, and your life is hid with Chriſt in God.

w Matth. xviii. 11. For the Son of man is come to ſave that which was loſt. Pſal. cxix. 176. I have gone aſtray like a loſt ſheep, ſeek thy ſervant. Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

x Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe. Chap. xi. 11. I ſay then, Have they ſtumbled that they ſhould fall? God forbid; but rather through their fall ſalvation is come unto the Gentiles, for to provoke them to jealouſy.

y Pſal. lxxxix. 31, 32. If they break my ſtatutes, and keep not my commandments, then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

z Pſal. cxix. 67. Before I was afflicted, I went aſtray: but now have I kept thy word. *v.* 71. It is good for me that I have been afflicted: that I might learn thy ſtatutes. James i. 2. My brethren, count it all joy when you fall into divers temptations.

a Matth. x. 39. He that loſeth his life for my ſake, ſhall

I'm heal'd ev'n when my plagues abound *b*,
Cover'd with dust ev'n when I'm crown'd *c*:
As low as death when living high *d*,
Nor shall I live, yet cannot die *e*.

For all my sins my heart is sad,
Since God's dishonour'd *f*, yet I'm glad,

find it. Mark x. 29, 30. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

b Rom. vii. 24, 25. O wretched man that I am, who shall deliver me from the body of this death! I thank God, through Jesus Christ our Lord.

c viz. *with mercy*, Job xlii. 5, 6. I have heard of thee by hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Ezek. xvi. 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

d 2 Cor. vi. 9.—as dying, and behold, we live.

e Heb. ix. 27. It is appointed unto men once to die. John v. 24. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Chap. vi. 40. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life. *v.* 50, 51. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

f Psal. li. 4. Against thee, thee only have I sinned, and done this evil in thy sight.

Though once I was a slave to sin *g*,
Since God does thereby honour win *h*,

My sins are ever in his eye *i*,
Yet he beholds no sin in me *k*;
His mind that keeps them all in store,
Will yet remember them no more *l*.

Because my sins are great, I feel
Great fears of heavy wrath *m*; yet still

g Rom. vi. 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.

h Isa. xii. 24. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forests, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6. To the praise of the glory of his grace. *v.* 12. That we should be to the praise of his glory.

i Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead. *v.* 15. I know thy works, that thou art neither cold nor hot.

k Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Song iv. 7. Thou art all fair, my love, there is no spot in thee. Ezek. xvi. 14. And thy renown went forth among the Heathen for thy beauty: for it was perfect through my comeliness which I had put upon thee, saith the Lord God.

l Isa. xliii. 25. I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Jer. xxxi. 34. I will forgive their iniquity, and I will remember their sin no more. Heb. viii. 12. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

m Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hath punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there

For mercy ſeek, for pardon wait,
Becauſe my ſins are very great *n*.

I hope when plung'd into deſpair *o*,
I tremble when I have no fear *p*.
Pardons diſpels my grief and fears *q*,
And yet diſſolve my heart in tears *r*.

ſhould be no remnant nor eſcaping? Pſal. xxxviii. 1. O Lord, rebuke me not in thy wrath; neither chaſten me in thy hot diſpleaſure.

n Pſal. xxv. 11. For thy name's ſake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O Lord, tho' our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many, we have ſinned againſt thee.

o Rom. iv. 18. Who [Abraham] againſt hope believed in hope. 2 Cor. i. 8, 9. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: but we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead.

p Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling. Luke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear.

q Matth. ix. 2. Jeſus ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee.

r Ezek. xxxvi. 25, 26. Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh. *v.* 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your own ſight for your iniquities, and for your abominations. Chap. xvi. 63. That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of

SECT. IV.

Mysteries in *faith's* extractions, way and walk, prayers and answers, heights and depths, fear and love.

WITH wasps and bees my busy bill
Sucks ill from good, and good from ill *a*:
Humil'ty makes my pride to grow,
And pride aspiring lays me low *b*.

thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

a Rom. ii. 4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering: not knowing that the goodness of God leadeth to repentance? Chap. vi. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein? *v.* 15. What then? shall we sin, because we are not under the law, but under grace? God forbid. Chap. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Phil. i. 12. But I would ye should understand, brethren, that the things which happened unto me, have fallen out unto the furtherance of the gospel. Psal. cxix. 71. It is good for me that I have been afflicted; that I might learn thy statutes.

b 2 Cor. xii. 17. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Prov. xxix. 23. A man's pride shall bring him low: but honour shall uphold the humble spirit.—2 Chron. xxxii. 26. Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem), so that the wrath of the Lord came not upon them in the days of Hezekiah.

My ſtanding does my fall procure *c*,
My falling makes me ſtand more ſure *d*.
My poiſon does my phyſic prove *e*,
My enmity provokes my love *f*.

My poverty infers my wealth *g*,
My ſickneſs iſſues in my health *h*:

c Pſal. xxx. 6, 7. And in my proſperity I ſaid, I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled.

d Prov. xxiv. 16. For a juſt man falleth ſeven times, and riſeth up again. Pſal. xxxvii. 24. Though he fall, he ſhall not utterly be caſt down; for the Lord upholdeth him with his hand.

e 2 Cor. xii. 7, 8. And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me. Iſa. xxvii. 8, 9. In meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth his rough wind in the day of his eaſt-wind. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.

f Gal. v. 27. The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh. *v.* 24. And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

g Rev. ii. 9. I know thy poverty, but thou art rich. 2 Cor. vi. 10.—as having nothing, and yet poſſeſſing all things.

h Matth. ix. 12. They that be whole need not a phyſician, but they that are ſick. Iſa. lvii. 17, 18. For the iniquity of his covetouſneſs was I wroth and ſmote him: I hid me and was wroth, and he went on frowardly in the way of his heart. I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

My hardneſs tends to make me ſoft *i*,
And killing things do cure me oft *k*.

While high attainments caſt me down,
My deep abaſements raiſe me ſoon *l*:
My beſt things oft have evil brood *m*,
My worſt things work my greateſt good *n*,

i Iſa. lxiii. 17. O Lord, why haſt thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy ſervant's ſake, the tribes of thine inheritance.

k 2 Cor. i. 9. But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God, which raiſeth the dead. Hoſ. v. 15. I will go and return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early. Chap. vi. 1. Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

l 1 Pet. v. 6. Be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time. Pſal. cxvi. 6. I was brought low and he helped me.

m Pſal. xxx. 6, 7. And in my proſperity I ſaid, I ſhall never be moved. Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, and I was troubled. Deut. xxxii. 14, 15. Butter of kine, and milk of ſheep, with fat of lambs and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape. But Jeſhurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatneſs: then he forſook the God which made him, and lightly eſteemed the rock of his ſalvation. Pſal. cvi. 7. Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the ſea, even at the Red-ſea.

n Pſal. xxx. 11. Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs. Rom. viii. 28. *See letter* 2.

My inward foes that me alarm,
Breed me much hurt, yet little harm *o*.
I get no good by them *, yet see
To my chief good they cause me flee *p*.

They reach to me a deadly stroke *q*,
Yet send me to a living rock *r*.
They make me long for Canaan's banks *s*,
Yet sure I owe them little thanks.

o Jer. x. 19. Wo is me for my hurt, my wound is grievous! but I said, Truly this is my grief, and I must bear it. 1 Pet. iii. 13. And who is he that will harm you; if ye be followers of that which is good?

* viz. *in themselves, but much evil*, 1 Pet. ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. James i. 14, 15. But every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

p Psal. cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

q Rom. viii. 13. If ye live after the flesh, ye shall die.

r Psal. xviii. 46, 47. The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me.

s Psal. lv. 6. And I said, O that I had wings like a dove! for then would I fly away, and be at rest. And cxx. 5. Wo is me, that I sojourn in Mesech, that I dwell in tents of Kedar. Rom. viii. 20—23. For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know the whole creation groaneth, and travelleth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

I travel *t*, yet ſtand firm and faſt *u*;
I run *v*, but yet I make no haſte *w*.
I take a way both old and new *x*,
Within my ſight *y*, yet out of view *z*.
My way directs me in the way *a*,
And will not ſuffer me to ſtray *b*;
Though high and out of ſight it be,
I'm in the way, the way's in me *c*.

t Heb. xi. 13.—and confeſſed that they were ſtrangers and pilgrims on the earth.

u 1 Cor. xvi. 13. Watch ye, ſtand faſt in the faith; quit you like men, be ſtrong.

v Heb. xii. 1. Let us run with patience the race that is ſet before us.

w Iſa. xxviii. 16. He that believeth ſhall not make haſte.

x Jer. vi. 16. Thus ſaith the Lord, Stand ye in the ways and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls. Heb. x. 19, 20. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.

y 1 Cor. xiii. 12. For we now ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as I alſo am known.

z John xvi. 10. I go to my Father, and ye ſee me no more.

a John xiv. 6. Jeſus ſaith unto him, I am the way:—no man cometh unto the Father, but by me.

b Iſa. xlii. 16. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them. Chap. v. 4. Behold I have given him to be a leader and commander to the people.

c Iſa. xxxv. 8. And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring men, though fools, ſhall not err therein. John xv. 4. Abide in me, and I in you. Chap. xvii. 23. I in them, and thou in me, that they may be made perfect

'Tis ſtraight *d*, yet full of heights and depths *e*;
I keep the way *f*, the ways me keeps *g*.
And being that to which I tend,
My very way's my journey's end *h*.
When I'm in company I groan,
Becauſe I then am moſt alone *i*;

in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. *v.* 26. And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

d Matth. iii. 3. This is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

e Iſa. xl. 3, 4. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſart a highway for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain. Chap. xlii. 16. *See letter* b. Pſal. lxxvii 13. Thy way, O God, is in the ſanctuary. *v.* 19. Thy way is in the ſea, and thy path in the great waters, and thy footſteps are not known.

f Pſal. xxxvii. 34. Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land.

g Pſal. cxxi. 3, 4. He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber. Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

h Heb. xii. 22, 23, 24. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than the blood of Abel. 1 Theſſ. iv. 17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we be ever with the Lord.

i Song i. 3. Tell me, O thou whom my ſoul loveth,

Yet in my cloſeſt ſecrecy,
I'm joyful in my company *k*.

I'm heard afar *l*, without a noiſe;
I cry without a lifted voice *m*;
Still moving in devotion's ſphere *n*,
Yet ſeldom ſteady perſevere *o*.

I'm heard when anſwer'd ſoon or late *p*;
And heard when I no anſwer get *q*;

where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

k Song vii. 11, 12. Come my beloved, let us go forth into the field, let us lodge in the villages. Let us get up early to the vineyards, let us ſee if the vine flouriſh, whether the tender grape appear, and the pomegranates bud forth: for there will I give thee my loves.

l Pſal. xx. 6. Now know I, that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

m 1 Sam. i. 13, 14, 15. Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken. And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah anſwered and ſaid, No, my Lord, I am a woman of a ſorrowful ſpirit; I have drunken neither wine nor ſtrong drink, but have poured out my ſoul before the Lord.

n 1 Theſſ. v. 17. Pray without ceaſing.

o Hoſ. vi. 4. O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs is as a morning-cloud, and as the early dew it goeth away.

p Iſa. xlix. 8. Thus ſaith the Lord, in an acceptable time have I heard thee, and in a day of ſalvation have I helped thee.

q Matth. xxvi. 39. And Jeſus went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou wilt.

Yea, kindly anſwer'd, when refus'd *r*,
And friendly treat when harſhly us'd *ſ*.

My fervent pray'rs ne'er did prevail *s*.
Nor e'er of prevalency fail *t*.

r Pſal. xxii. 1, 2, 3. My God, my God, why haſt thou forſaken me? why art ſo far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou heareſt not; and in the night ſeaſon, and am not ſilent. But thou art holy, O thou that inhabiteſt the praiſes of Iſrael.

ſ Heb. xii. 5, 6, 7, 8, 9, 10. And ye have forgotten the exhortation which ſpeaketh unto you as children, My ſon, deſpiſe not the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

s Dan. ix. 18, 19, O my God, incline thine ear and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

t James v. 16. The effectual fervent prayer of a righteous man availeth much.

I wreſtle till my ſtrength be ſpent *u*,
Yet yield when ſtrong recruits are ſent *v*.

I languiſh for my Huſband's charms *w*,
Yet faint away when in his arms *x*.
My ſweeteſt health doth ſickneſs prove;
When love me heals, I'm ſick of love *y*.

I am moſt merry when I'm ſad *z*;
Moſt full of ſorrow when I'm glad *a*;

u Gen. xxxii. 24, 25. And Jacob was left alone: and there wreſtled a man with him until the breaking of the day. And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

v Pſal. cxxxviii. 3. In the day when I cried, thou anſweredſt me: and ſtrengthenedſt me with ſtrength in my ſoul. Gen. xviii. 32, 33. And he ſaid, Oh let not the Lord be angry, and I will ſpeak but this once: Peradventure ten ſhall be found there. And the Lord went his way, as ſoon as he had left communing with Abraham: And Abraham returned unto his place.

w Pſal. lxiii. 2. My fleſh longeth to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. And xxvii. 4. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

x Rev. i. 17. And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt, and the laſt.

y Song ii. 4, 5. He brought me into the banqueting-houſe, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am ſick of love.

z 1 Cor. vii. 10. For godly ſorrow worketh repentance unto ſalvation not to be repented of. Eccl. vii. 3. Sorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better.

a Prov. xvi. 13. Even in laughter the heart is ſorrowful; and the end of that mirth is heavineſs.

Moſt precious when I'm moſt vile *b*,
And moſt at home when in exile *c*.

My baſe and honourable birth
Excites my mourning and my mirth *d*,

b Job xl. 4. Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth. Chap. xlii. 5, 6. I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee. Wherefore I abhor myſelf, and repent in duſt and aſhes. Jer. xxxi. 18, 19, 20. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? Is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.

c Ezek. i. 1. Now it came to paſs in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar), that the heavens were opened, and I ſaw viſions of God. Rev. i. 9, 10. I John, who alſo am your brother and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, &c. John xvi. 32. Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

d Ezek. xvi. 3, 4. Thus ſaith the Lord God unto Jeruſalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity in the day that thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all. John i. 13. Which was born not of blood, nor of the will of the fleſh, nor of the will of man,

I'm poor, yet ſtock'd with untold rent *e*;
Moſt weak, and yet omnipotent *f*.
On earth there's none ſo great and high *g*,
Nor yet ſo low and mean as I *h*;
None or ſo fooliſh *i*, or ſo wiſe *k*;
So often fall, ſo often riſe *l*.

but of God.—Pſal. li. 5. Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me. 2 Pet. i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.

e Rev. iii. 17. Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee. Eph. iii. 8. Unto me who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

f John xv. 5. Without me ye can do nothing. Phil. iv. 13. I can do all things, through Chriſt that ſtrengtheneth me.

g Pſal. xvi. 3. But to the ſaints that are in the earth, and to the excellent in whom is all my delight. Iſa. xliii. 4. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

h Eph. iii. 8. *See letter* e. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

i Pſal. lxxiii. 22. So fooliſh was I, and ignorant: I was as a beaſt before thee. Prov. xxx. 2, 3. Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy.

k 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, &c. Matth. xi. 25, 26.

I seeing him I never saw *m*,
Serve without fear, and yet with awe *n*.
Though love, when perfect, fear remove *o*;
Yet most I fear when most I love *p*.

All things are lawful unto me *q*,
Yet many things unlawful be *r*;

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Chap. xiii. 11. Jesus answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

l Prov. xxiv. 16. A just man falleth seven times, and riseth up again.

m 1 Pet. i. 8. Whom having not seen, ye love; in whom tho' now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

n Luke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

o 1 John iv. 18. There is no fear in love; but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love.

p Jer. xxxiii. 9. And it shall be to me a name and joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Hos. iii. 5. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

q 1 Cor. vi. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

r Exod. xx. 1, 2, 3, &c. And God spake all these words,

To ſome I perfect hatred bear *ſ*,
Yet keep the law of love entire *ſ* :

I'm bound to love my friends *t*, but yet
I ſin unleſs I do them hate *u* :

I am oblig'd to hate my foes *v*,
Yet bound to love and pray for thoſe *w*.

Heart-love to men I'm call'd to impart,
Yet God ſtill calls for all my heart *x*.

ſaying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no other gods before me, &c.

ſ Pſal. cxxxix. 21, 22. Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred: I count them mine enemies.

ſ 2 Chron. xix. 2. And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore is wrath come upon thee from before the Lord.

t Lev. xix. 18. Thou ſhalt not avenge, nor bear any grudge, againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I am the Lord thy God.

u Luke xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

v *As they are the foes of God*, Judg. v. 31. So let all thine enemies periſh, O Lord; but let them that love him, be as the ſun when he goeth forth in his might. Pſal. xvii. 13, 14. Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, which is thy ſword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whoſe belly thou filleſt with thy hid treaſure: they are full of children, and leave the reſt of their ſubſtance to their babes.

w Matth. v. 44. But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.

x Matth. xix. 19. Jeſus ſaid unto him, Thou ſhalt love

I do him and his ſervice both
By nature love *y*, by nature lothe *z*.

SECT. V.

Myſteries about fleſh and ſpirit, liberty and bondage, life and death.

MUCH like my heart both falſe and true *a*,
I have a name both old and new *b*.

thy neighbour as thyſelf. Chap. xxii. 37. Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

y 1 John v. 2. By this we know that we love the children of God, when we love God and keep his commandments.

z Rom. viii. 7. The carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. Col. i. 21. And you that were ſometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

a Jer. xvii. 9. The heart is deceitful above all things and deſperately wicked, who can know it? Heb. x. 22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

b Rom. ix. 25, 26. And he ſaith alſo in Oſee, I will call them my people, which were not my people: and her, beloved, which was not my beloved. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called, The children of the living God. Rev. ii. 17. He that hath an ear, let him hear what the Spirit ſaith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it. Chap. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and will write upon him the name of my God, and the name of the city of my God, which is New Jeruſalem, which cometh down out

No new thing is beneath the sun *c* ;
Yet all is new, and old things gone *d*.

Though in my flesh dwells no good thing *e*;
Yet Christ in me I joyful sing *f*.
Sin I confess, and I deny :
For though I sin it is not I *g*.

of heaven from my God, and I will write upon him my new name.

c Eccl. i. 9. The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is no new thing under the sun.

d 2 Cor. v. 17. If any man be in Christ he is a new creature: old things are passed away, behold all things are become new. Rev. xxi. 5. And he that sat upon the throne, said, Behold, I make all things new.

e Rom. vii. 18. For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

f Col. i. 27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.

g Rom. vii. 14—20. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know, that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 1 John iii. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

I ſin againſt, and with my will *h*;
I'm innocent, yet guilty ſtill *i*.
Though fain I'd be the greateſt ſaint *k*,
To be the leaſt I'd be content *l*.

My lowneſs may my height evince *m*,
I'm both a beggar and a prince *n*.

h Rom. vii. 21—25. I find then a law, that when I would do good evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death! I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin.

i Pſal. xix. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. And cxx. 3. If thou, Lord, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

k Pſal. xxvii. 4. One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

l Pſal. lxxxiv. 10. For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

m Job v. 11. To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.

n 1 Sam. ii. 8. The Lord raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath ſet the world upon them. Gen. xxxii. 28. And the angel ſaid, Thy name ſhall be called no more Jacob, but Iſrael; for as a prince thou haſt power with God and with men, and haſt prevailed. Rev. i. 5, 6. Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen.

With meaneſt ſubjects I appear *o*,
With kings a royal ſceptre bear *p*.

I'm both unſetter'd and involv'd *q*.
By law condemned, by law abſolv'd *r*.
My guilt condignly puniſh'd ſee,
Yet I the guilty wretch'd go free *s*.

My gain did by my loſs begin *t*;
My righteouſneſs commenc'd by ſin *u*;

o Phil. ii. 10. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth. Heb. i. 6. And again when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

p Rev. ii. 26, 27. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he ſhall rule them as with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

q Pſal. cxvi. 16. Oh Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds. Rom. vii. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

r 1 John iii. 20. For if our heart condemn us, God is greater than our heart, and knoweth all things. Rom. viii. 1. There is therefore now no condemnation to them which are Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

s Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

t Rom. iii. 23, 24. For all have ſinned and come ſhort of the glory of God: being juſtified freely by his grace, through the redemption that is Jeſus Chriſt.

u Rom. iii. 5. But if our unrighteouſneſs commend

My perfect peace by bloody ſtrife *v*;
Life is my death, and death my life *w*.

I'm (in this preſent life I know)
A captive and a freeman too *x*;
And though my death can't ſet me free,
It will perfect my liberty *y*.

I am not worth one duſty grain,
Yet more than worlds of golden gain;
Though worthleſs I myſelf endite,
Yet ſhall as worthy walk in white *z*.

the righteouſneſs of God, what ſhall we ſay? Chap. v. 20, 21. But where ſin abounded, grace did much more abound; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs, unto eternal life, by Jeſus Chriſt our Lord.

v Col. i. 20. And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.

w The life of ſin is our death. 1 Tim. v. 6. But ſhe that liveth in pleaſure is dead while ſhe liveth. *The death of Chriſt our life.* 2 Cor. v. 14, 15. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

x Rom. vii. 23. See letter *q*. Chap. viii. 2. For the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death.

y John viii. 36. If the Son therefore ſhall make you free, ye ſhall be free indeed. Rev. xiv. 13. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them. 2 Cor. v. 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed of life.

z Gen. xxxii. 10. I am not worthy of the leaſt of all thy mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jor-

SECT. VI.

The Mystery of free justification through CHRIST's obedience and satisfaction.

NO creature ever could or will
For sin yield satisfaction full *a*;
Yet justice from the creature's hand
Both sought and got its full demand *b*.

Hence though I am, and well I know,
A debtor *c*, yet I nothing owe *d*.

dan, and now I am become two bands. Rev. iii. 4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.

a Psal. xlix. 8. For the redemption of their soul is precious, and it ceaseth for ever. Isa. xl. 16. And Lebanon is not sufficient to burn, nor all the beasts thereof for a burnt-offering.

b Psal. xl. 6. Sacrifice and offering thou didst not desire, mine ears thou hast opened; burnt-offering and sin-offering hast thou not required. Heb. x. 5, 6, 7. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me; in burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God. Eph. v. 2. Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

c Matth. vi. 12. And forgive us our debts, as we forgive our debtors.

d Rom. iii. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified.

My creditor has nought to say *e*,
Yet never had I aught to pay *f*.

He freely pardon'd ev'ry mite *g*,
Yet would no single farthing quit *h*.
Hence ev'ry bliss that falls to me
Is dearly bought, yet wholly free *i*.

All pardon that I need I have,
Yet daily pardon need to crave *k*.

e Rom. viii. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

f Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. *v.* 8. But God commendeth his love to us, in that while we were yet sinners, Christ died for us.

g Acts xiii. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

h Rom. iii. 24, 25. See letter *d*. Chap. viii 22. He spared not his own Son, but delivered him up for us all.

i 1 Pet. i. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb without blemish and without spot. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

k Psal. ciii. 3 Who forgiveth all thine iniquities; who healeth all thy diseases. And xxv. 11 For thy name's sake, O Lord, pardon mine iniquity; for it is very great. Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Dan. ix. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for

The law's arrest keeps me in awe *l*,
But yet 'gainst me there is no law *m*.

Though truth my just damnation crave *n*,
Yet truth's engag'd my soul to save *o*.
My whole salvation comes by this,
Fair truth and mercy's mutual kiss *p*.

Law-breakers ne'er its curse have miss'd,
But I ne'er kept it, yet am bless'd *q*.

thine own sake, O my God; for thy city and thy people are called by thy name.

l Psal. cxix. 120 My flesh trembleth for fear of thee, and I am afraid of thy judgments. Rom. vii. 9. I was alive without the law once: but when the commandment came, sin revived, and I died. *v.* 13 Was then that which is good made death unto me! God forbid But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

m Gal v. 23. The fruit of the Spirit is—meekness, temperance, against such there is no law. 1 Tim. i. 9. Knowing this, that the law is not made for a righteous man, but for the lawless, and disobedient, &c.

n Ezek. xviii. 3. The soul that sinneth, it shall die.

o 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

p Psal lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other.

q Gal. iii. 10. As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

I can't be juſtify'd by it *r*,
And yet it can't but me acquit *ſ*.

I'm not oblig'd to keep it more *s*,
Yet more oblig'd than e'er before *t*.

r Rom. iii. 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt: that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. Chap. iii. 11. But that no man is juſtified by the law in the ſight of God, it is evident: for, the juſt ſhall live by faith.

ſ Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus. *v.* 3. 4. For what the law could not do, in that it was weak through the fleſh, God did, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. 2 Cor. v. 21 For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Rom. iii. 26. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus.

s Rom. vi. 14. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. Gal. v. 1—4. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

t Rom. vi. 1, 2. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid: how ſhall we that are dead to ſin, live any longer therein? *v.* 15. What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.

By perfect doing life I find *u*,
Yet *do* and *live* no more me bind *v*.
These terms no change can undergo,
Yet sweetly chang'd they are *w*: for lo,
My *doing* caus'd my life *x*, but now
My *life's* the cause that makes me *do y*.
Though works of righteousness I store *z*,
Yet righteousness of works abhor *a*;

u Rom. v. 17, 18, 19. They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ —By the righteousness of one, the free gift came upon all men unto justification of life.—By the obedience of one shall many be made righteous.

w Rom. x. 5—9. For Moses describeth the righteousness which is of the law, That the man which doth those things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, who shall descend into the deep? (that is, to bring up Christ again from the dead): but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

x Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

y Rom. x. 5. See letter *w*.

y John xiv. 19. Because I live, ye shall live also. Chap. xv. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

z Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

a Phil. iii. 9. And be found in him, not having mine

For righteousness without a flaw
Is righteousness without the law *b*.

In duties way I'm bound to lie *c*,
Yet out of duties bound to fly *d*:
Hence merit I renounce with shame *e*,
Yet right to life by merit claim *f*.

own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6. All our righteousnesses are as filthy rags. Rom. iv. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

b Rom. iii. 20, 21, 22. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference.

c Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors

d Isa. lvii. 12. I will declare thy righteousness, and thy works, for they shall not profit thee. Luke xvii. 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

e Psalm xvi. 2. O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee. Ezek. xxxvi. 32. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

f Rom. v. 18, 19. By the righteousness of one, the free gift came upon all men unto justification of life. By the obedience of one shall many be made righteous. Isa xlv. 24, 25. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come. and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

Merit of perfect righteousness
I never had *g*, yet never miss *h*;
On this condition I have all *i*,
Yet all is unconditional *k*.

Though freest mercy I implore *l*,
Yet I am safe on justice' score *m*.

g Rom. iii. 9, 10. What then? are we better than they? No, in no wise: for we have proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one. *v.* 10. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

h 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us—righteousness. Isa. xlv. 24. See letter *f*. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

i Isa. xlii. 21. The Lord is well pleased for his righteousness sake, he will magnify the law and make it honourable. Matth iii. 15. Thus it becometh us to fulfil all righteousness. *v.* 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

k Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money, and without price. Rev. xxii. 17. Whosoever will, let him take the water of life freely.

l Psal. li. 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

m Rom. iii. 24, 25, 26. Being justified freely by his grace, through the redemption that is Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 1 John i. 9. If we confess our sins, he is faithful, and just to forgive our sins, and to cleanse us from all unrighteousness.

Which never could the guilty free *n*,
Yet fully clears most guilty me *o*.

SECT. VII.

The mystery of GOD the Justifier, Rom. iii. 26. justified both in his justifying and condemning; or foul justification and self-condemnation.

MY Jesus needs not save *a*; yet must *b*;
He is my hope *c*, I am his trust *d*.
He paid the double debt, well known
To be all mine, yet all his own *e*.

n Exod. xxxiv. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, — that will by no means clear the guilty.

o Rom. iv. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

a Rom. ix. 5. Christ is over all, God blessed for ever.

b John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *v.* 18. No man taketh it [my life] from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Luke ii. 49. And Jesus said unto them [Joseph and his mother], How is it that ye sought me? wist ye not that I must be about my Father's business.

c Jer. xiv. 8. O the hope of Israel, the Saviour thereof in time of trouble, &c. Chap. xvii. 17. Be not a terror unto me, thou art my hope in the day of evil. 1 Tim. i. 1. Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ, which is our hope.

d John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me. 2 Tim. i. 12. I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.

e Isa. liii. 4, 5, 6. Surely he hath borne our griefs, and

Hence, though I ne'er had more or leſs
Of juſtice pleaſing righteouſneſs *f*,
Yet here is one wrought to my hand,
As full as juſtice can demand *g*.

By this my Judge is more appeas'd
Than e'er my ſin his honour leas'd *h*.
Yea, juſtice can't be pleas'd ſo well
By all the torments borne in hell *i*.

carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 8. For the tranſgreſſion of my people was he ſtricken. Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament.

f Rom. iii. 9, 10, 19. See letter *g* forecited.

g Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, &c. Zech. xiii. 7. Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts: ſmite the Shepherd, and the ſheep ſhall be ſcattered, and I will turn mine hand upon the little ones.

h Rom. v. 8—11. But God commendeth his love towards us, in that while we were ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement. Heb. ix. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

i Heb. x. 5, 6. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared for me: in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. *v.* 14. By

Full satisfaction here is such,
As hell can never yield so much *k*;
Though justice therefore might me damn,
Yet by more justice sav'd I am *l*.

Here ev'ry divine property
Is to the highest set on high *m*;

one offering he hath perfected for ever them that are sanctified. *v.* 49. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

k Rom. v. 11. See letter *b*. Eph. v. 2. Christ hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. 1 Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

l 1 Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust, (that he might bring us to God), being put to death in the flesh, but quickened by the Spirit. Rom. iii. 26. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. 1 John ii. 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Chap. iv. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

m Rom. iii. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Psal. lxxxv. 10. Mercy and truth are met together; righteousness and peace have kissed each other. 2 Cor. v. 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God, was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and

Hence God his glory would injure,
If my salvation were not sure *n*.

My peace and safety lie in this,
My Creditor my Surety is *o*,
The judgment-day I dread the less,
My Judge is made my righteousness *p*.

He paid out for a bankrupt crew
The debt that to himself was due;
And satisfy'd himself for me,
When he did justice satisfy *q*.

hath committed unto us the word of reconciliation. *v.* 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Luke ii. 14. Glory to God in the highest, and on earth peace, good-will towards men.

n Isa. xliv. 23. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *v.* 12. That we should be to the praise of his glory who first trusted in Christ.

o Psal. cxix. 122. Be surety for thy servant for good: let not the proud oppress me. Heb. vii. 22. By so much was Jesus made a surety of a better testament.

p 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God, is made unto us—righteousness. Chap. xv. 55, 56, 57. O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

q Zech. xiii. 7. See letter *g*. Rom. ix. 5. Christ is over all, God blessed for ever. Phil. iii. 6, 7, 8. Christ Jesus being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

He to the law, though Lord of it,
Did moſt obediently ſubmit *r*.
What he ne'er broke, and yet muſt die,
I never kept, yet live muſt I *ſ*.

The law, which him its keeper kill'd,
In me its breaker is fulfill'd *ſ*;
Yea magnify'd and honour'd more
Than ſin defac'd it e'er before *t*.

Hence though the law condemn at large,
It can lay nothing to my charge *u*;

r *Ibid.* Gal. iv. 4, 5. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.

ſ 1 Pet. iii. 18. See letter *l*. 2 Cor. v. 21. See letter *m*. 1 John iv. 9. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

ſ Rom. viii. 3, 4. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

t Iſa. xlii. 21. The Lord is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make it honourable. Rom. v. 18—21. Therefore as by the offence of one, judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. For, as by man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. Moreover, the law entered, that the offence might abound; but where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

u Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus. *v.* 3, 4. See letter *ſ*. *v.* 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather, that is riſen a-

Nor find such ground to challenge me,
As Heaven hath found to justify *v*.

But though he freely me remit,
I never can myself acquit *w*.
My judge condemns me not, I grant;
Yet justify myself I can't *x*.

From him I have a pardon got,
But yet myself I pardon not *y*.
His rich forgiveness still I have,
Yet never can myself forgive *z*.

The more he's toward me appeas'd,
The more I'm with myself displeas'd *a*.

gain, who is even at the right hand of God, who also maketh intercession for us.

v Job xxxiii. 24. Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. Rom. iii. 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

w 2 Sam. xii. 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die. Psal. li. 2, 3. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me.

x Rom. viii. 1, 33. See letter *u*. Job ix. 20. If I justify myself mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse.

y 2 Cor. vii. 11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge?

z Isa. xxxviii. 15. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

a Ezek. xvi. 63. That thou mayest remember and be con-

The more I am abſolv'd by him,
The more I do myſelf condemn *b*.

When he in heaven dooms me to dwell,
Then I adjudge myſelf to hell *c*;

founded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

b Luke xviii. 13, 14. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted. Ezek. xxxvi. 31, 32. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Jer. xxxi 19. Surely after that I was turned, I repented: and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

c Matth. xxv. 34,—39 Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and we came unto thee? 1 Cor. xi. 31. If we would judge ourſelves, we ſhould not be judged. Luke xv. 20, 21. And he [the prodigal ſon] aroſe and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon. Gen. xxxii. 9, 10. And Jacob ſaid, O God of my father Abraham, and God of my

Yet ſtill I to his judgment 'gree,
And clear him for abſolving me *d*.

Thus he clears me, and I him clear,
I juſtify my Juſtifier *e*.
Let him condemn or juſtify,
From all injuſtice I am free *f*.

father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant, for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

d Pſal. li. 4. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. And xi. 7. The righteous Lord loveth righteouſneſs, his countenance doth behold the upright. And cxlv. 16, 17. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. The Lord is righteous in all his ways, and holy in all his works. Rev. xv. 3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints.

e Rom. iii 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Iſa. xlv. 21. There is no God elſe beſide me, a juſt God and a Saviour. *v.* 24. Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength. Chap. lxiii 1. Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Zech. ix. 9. Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee; he is juſt, and having ſalvation, &c.

f Job xxv. 4, 5, 6. How then can man be juſtified with God? or, how can he be clean that is born of a woman? Behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight. How much leſs man that is a worm: and the ſon of man which is a worm? Pſal. lxxxix. 14. Juſtice and judgment are the habitation of thy throne: mercy and truth ſhall go before thy face.

SECT. VIII.

The mystery of sanctification imperfect in this life; or the believer doing all, and doing nothing.

MINE arms embrace my God *a*, yet I
Had never arms to reach so high *b*;
His arm alone me hold *c*, yet lo,
I hold and will not let him go *d*.

And xcvii. 2. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. Rom. iii. 19, 20. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. v. 22, 24, 25. For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Psal. xxii. 2, 3. O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.

a Song iii. 4. It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

b Psal. lxi. 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I.

c Psal. lxiii. 8. My soul followeth hard after thee: thy right hand upholdeth me. Isa. xli. 10. Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

d Gen. xxxii. 26. And he [the angel] said, Let me go, for the day breaketh: And he [Jacob] said, I will not let thee go, except thou bless me.

I do according to his call,
And yet not I, but he does all *e*;
But though he works to will and do *f*,
I without force work freely too *g*.

His will and mine agree full well *h*,
Yet disagree like heav'n and hell *i*.
His nature's mine *k*, and mine is his *l*;
Yet so was never that nor this *m*.

e 1 Cor xv. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *v.* 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

f Phil. ii. 13. It is God which worketh in you, both to will and to do of his good pleasure.

g Psal. cx. 3. Thy people shall be willing in the day of thy power. And cxvi. 16. Oh Lord, truly I am thy servant, I am thy servant, and the son of thy hand-maid: thou hast loosed my bonds.

h Matth. vi. 10. Thy will be done in earth as it is in heaven. Psal. xl. 8. I delight to do thy will, O my God: yea, thy law is within my heart.

i Matth. xxi. 28, 29. A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not, &c. John v. 40. Ye will not come to me, that ye might have life. Matth. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

k 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

l Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. *v.* 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

m Isa. xl. 17, 18. All nations before him are as nothing, and they are counted to him less than nothing, and vanity.

I know him and his name, yet own
He and his name can ne'er be known *n*.
His gracious coming makes me do;
I know he comes, yet know not how *o*.

I have no good but what he gave *p*,
Yet he commands the good I have *q*.

To whom then will ye liken God? or what likeneſs will ye compare unto him?

r Pſal ix. 10. They that know thy name will put their truſt in thee. Prov xxx. 3, 4. I [Agur] neither learned wiſdom, nor have the knowledge of the holy. Who hath aſcended up into heaven, or deſcended? who hath gathered the winds in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, and what is his ſon's name, if thou canſt tell?

o Song iv. 16. Awake, O north wind; and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out: let my beloved come into his garden, and eat his pleaſant fruits. John iii. 8. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

p 1 Chron. xxix 14. And David ſaid,—But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee 2 Cor. iii. 5. Not that we are ſufficient of ourſelves, to think any thing as of ourſelves: but our ſufficiency is of God.

q 2 Cor. x. 18. For not he that commendeth himſelf is approved, but whom the Lord commendeth. Rom. xii. 1, 2. I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

And though my good to him aſcends *r*,
My goodneſs to him ne'er extends *ſ*.

'I take hold of his cov'nant free *s*,
But find it muſt take hold of me *t*.
I'm bound to keep it *u*, yet 'tis bail,
And bound to keep me without fail *v*.

r Pſal. xxv. 1. Unto thee, O Lord, do I lift up my ſoul. And cxli. 2. Let my prayer be ſet forth before thee as incenſe; and the lifting up of my hands, as the evening ſacrifice. Eph. iii. 2. In whom [Chriſt Jeſus] we have boldneſs and acceſs with confidence by the faith of him. Heb. x 19. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, &c.

ſ Pſal. xvi 2. O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord: my goodneſs extendeth not to thee.

s Iſa. lvi. 4. Thus ſaith the Lord unto the eunuchs that —take hold of my covenant, &c. *v.* 6. Alſo the ſons of the ſtrangers, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that—taketh hold of my covenant, &c.

t Zech. i. 6. But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us. Pſal. cx. 2, 3. The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the mids of thine enemies. Thy people ſhall be willing in the day of thy power, &c. Rom. i 16. I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek. 2 Cor. ii. 16—to the other we are the ſavour of life unto life: and who is ſufficient for theſe things.

u Pſal. ciii 17, 18. The mercy of the Lord is from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto children's children: to ſuch as keep his covenant, and to thoſe that remember his commandments to do them. John xvii 6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me, and they have kept thy word.

v Pſal. lxxxix. 33,—36. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faith-

The bond on my part cannot last *w*,
Yet on both sides stands firm and fast *x*.
I break my bands at e'ery shock,
Yet never is the bargain broke *y*.

Daily, alas! I disobey *z*,
Yet yield obedience ev'ry day *a*.

fulness to fail My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

w Psal. lxxxix. 30, 31, 32. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.

x Psal. lxxxix. 2, 3, 4. For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my Chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations. *v.* 28, 29. My mercy will I keep for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall depart from them.

y Psal. lxxviii. 37 Their heart was not right with him, neither were they stedfast in his covenant. Isa. liv 10 The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee.

z James iii. 2. In many things we offend all

a Psalm lxi. 8. So will I sing praise unto thy name for ever, that I may daily perform my vows. Heb. iii. 13. But exhort one another daily while it is called, To-day; lest any of you be hardened through the deceitfulness of sin.

I'm an imperfect perfect man *b*,
That can do all, yet nothing can *c*.

I'm from beneath *d*, and from above *e*,
A child of wrath *f*, a child of love *g*.
A ſtranger e'en where all may know;
A pilgrim, yet I no where go *h*.

I trade abroad, yet ſtay at home *i*;
My tabernacle is my tomb *k*.

b Pſalm xxxvii. 37. Mark the perfect man, and behold the upright: for the end of that man is peace. Rev. iii. 2. Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Phil. iv. 13. I can do all things through Chriſt which ſtrengtheneth me. John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing.

a John viii. 23. And Jeſus ſaid unto the Jews, Ye are from beneath---: ye are of this world, &c.

e Gal. iv. 26. Jeruſalem which is above, is free, which is the mother of us all. *f* Ib. Now we, brethren, as Iſaac was, are the children of the promiſe. John i. 12. Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And iii. 5, 6. Jeſus anſwered, Verily, verily, I ſay unto thee, [Nicodemus] Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.---That which is born of the Spirit is ſpirit.

f Eph. ii. 3. We---were by nature the children of wrath, even as others.

g Rom. iv. 8.---The children of the promiſe are counted for the ſeed.

h Heb. xi. 13. Theſe---all confeſſed that they were ſtrangers and pilgrims on the earth. 1 Pet. ii. 11 Dearly beloved, beſeech you as ſtrangers and pilgrims, &c.

i Phil. iii. 20. For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt

k 2 Cor. v. 1, 2. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

I can be priſon'd, yet abroad;
Bound hand and foot, yet walk with God *l*.

SECT. IX.

The myſtery of various names given to ſaints and church of Chriſt: or, The fleſh and Spirit deſcribed from inanimate things, vegetables and ſenſitives.

TO tell the world my proper name,
Is both my glory and my ſhame *a*:
For like my black but comely face,
My name is Sin, my name is Grace *b*.

For in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven. *v.* 2. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

l Acts xvi. 24, 25. The jailor, having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks. And at midnight Paul and Silas prayed, and ſang praiſes unto God. 2 Tim. ii. 9. Wherein I ſuffer trouble as an evil doer, even unto bonds; but the word of God is not bound. 2 Cor. vi. 4, 5. But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings.

a Hoſ. i. 9. Then ſaid God, Call his name Lo-ammi: for ye are not my people, and I will not be your God. And ii. 1. Say ye unto your brethren, Ammi, and to your ſiſters, Ruhamah. *v.* 23. And I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God.

b Song i. 5. I am black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon. 1 Tim. i. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Iſa. lxii. 2, 3. And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name. Thou ſhalt alſo

Moſt fitly I'm aſſimilate
To various things *inanimate;*
A ſtanding lake *c*, a running flood *d*,
A fixed ſtar *e*, a paſſing cloud *f*.

A cake unturn'd, nor cold, nor hot *g*;
A veſſel ſound *h*, a broken pot *i*:
A riſing ſun *k*, a drooping wing *l*;
A flinty rock *m*, a flowing ſpring *n*.

be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

c Jer. xlviii. 11. Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

d Iſa. xliv. 3. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offſpring.

e Dan. xii. 3. And they that be wiſe, ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever---And in oppoſition to thoſe called Wandering ſtars, Jude 13.

f Hoſ. vi. 4. O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs is as a morning-cloud, and as the early dew it goeth away.

g Hoſ. vii. 8. Ephraim, he hath mixed himſelf among the people. Ephraim is a cake not turned. Rev. iii. 15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

h Rom. ix. 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

i Pſal. xxxi. 12. I am forgotten as a dead man out of mind: I am like a broken veſſel.

k Matth. xiii. 43. Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father.

l Pſal. lv. 6. And I ſaid, O that I had wings like a dove! for then would I fly away, and be at reſt.

m Zech. vii. 12. They made their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets.

n John iv. 13, 14. Jeſus anſwered and ſaid unto her,

A rotten beam *o*, a virid ſtem *p*;
A menſt'rous cloth *q*, a royal gem *r*;
A garden barr'd *ſ*, an open field *s*;
A gliding ſtream *t*, a fountain ſeal'd *u*.

Of various *vegetables* ſee
And fair and lively map in me.

Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

o Iſa. xvii. 9, 10. In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left, becauſe of the children of Iſrael; and there ſhall be deſolation. Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips. Chap. xxvii. 11. When the boughs thereof are withered, they ſhall be broken off: the women come and ſet them on fire: for it is a people of no underſtanding, &c.

p Prov. xi. 28. The righteous ſhall flouriſh as a branch. Pſal. xcii. 12, 13. The righteous ſhall flouriſh like the palm-tree: he ſhall grow like the cedar in Lebanon. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

q Iſa. xxx. 22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence. Chap. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes as filthy rags.

r Iſa. lxii. 3. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

ſ Song iv. 12. A garden incloſed is my ſiſter, my ſpouſe.

s Matth. xiii. 24, 25. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

t Song. iv. 5. [My ſiſter is] a fountain of gardens, a well of living waters, and ſtreams from Lebanon.

A fragrant roſe *v*, a noiſome weed *w*;
A rotting *x*, yet immortal ſeed *y*.

I'm with'ring graſs *z*, and growing corn *a*;
A pleaſant plant *b*, an irkſome thorn *c*:
An empty vine *d*, a fruitful tree *e*;
An humble ſhrub *f*, a cedar high *g*.

u Song iv. 12. A ſpring ſhut up, a fountain ſealed is my ſiſter, my ſpouſe.

v Iſa. lii. xxxv. 1. The wilderneſs and the ſolitary place ſhall be glad for them; and the deſart ſhall rejoice, and bloſſom as the roſe.

w Iſa. v. 4. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes.

x Gen. iii. 19. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt ſhalt thou return.

y 1 Pet. i. 23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

z Iſa. xl. 7. The graſs withereth, the flower fadeth; becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs.

a Hoſ. xiv. 7. They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine: the ſcent thereof ſhall be as the wine of Lebanon.

b Iſa. v. 7. The vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant.

c Mic. vii. 4. The beſt of them is a brier; the moſt upright is ſharper than a thorn-hedge.

d Hoſ. x. 1. Iſrael is an empty vine, he bringeth forth fruit unto himſelf.

e Pſal. i. 3. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

f Ezek. xvii. 5, 6. He [a great eagle] took alſo of the ſeed of the land, and planted it in a fruitful field, he placed it by great waters, and ſet it as a willow-tree. And it grew, and became a ſpreading vine of low ſtature,

A noxious brier *h*, a harmleſs pine *i*;
A ſapleſs twig *k*, a bleeding vine *l*:
A ſtable fir *m*, a pliant buſh *n*;
A noble oak *o*, a naughty ruſh *p*.

whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs. *v.* 24. And all the trees of the field ſhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done it. Mark iv. 30, 31. And Jeſus ſaid, Whereunto ſhall we liken the kingdom of God? or, with what compariſon ſhall we compare it? It is like a grain of muſtard-ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.

g Pſal. xcii. 12. The righteous ſhall grow like a cedar in Lebanon.

h Mic. vii. 4. *See letter* c.

i Iſa. xli. 19. I will ſet in the deſart the fir-tree, and the pine, and the box-tree together.

k John xv. 4. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. *v.* 6. If a man abide not in me, he is caſt forth as a branch, and is withered.

l John xv. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. Song ii. 13. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good ſmell. *v.* 15. Take us the foxes, the little foxes that ſpoil the vines; for our vines have tender grapes.

m Iſa. lv. 13. Inſtead of the thorn ſhall come up the fir-tree, and inſtead of brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign that ſhall not be cut off. And lx. 13. The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary, and I will make the place of my feet glorious.

n Matth. xi. 7. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye

With *ſenſitives* I may compare,
While I their various natures ſhare;
Their diſtinct names my juſtly ſuit
A ſtrange, a reaſonable brute *q*.

The ſacred page my ſtate deſcribes
From volatile and reptile tribes;
From ugly vipers *r*, beauteous birds *ſ*;
From ſoaring hoſts *ſ*, and ſwiniſh herds *t*.

out into the wilderneſs to ſee? A reed ſhaken with the wind?

o Iſa. vi. 13. But yet in it ſhall be a tenth, and it ſhall return, and ſhall be eaten; as a teil-tree, and as an oak whoſe ſubſtance is in them, when they caſt their leaves: ſo the holy ſeed ſhall be the ſubſtance thereof.

p Iſa. lviii. 5. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a faſt, and an acceptable day to the Lord?

q Pſal. lxxiii. 22. So fooliſh was I [Aſaph], and ignorant: I was a beaſt before thee. Prov. xxx. 2. Surely I [Agur] am more brutiſh than any man, and have not the underſtanding of a man.

r Matth. iii. 7. But when John ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers, &c.

ſ Song. ii. 12. The time of the ſinging of birds is come, and the voice of the turtle is heard in our land.

ſ Iſa. lx. 8. Who are theſe that fly as a cloud, and as the doves to their windows?

t Matth. vii. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you. 2 Pet. ii. 22. But it is happened to them according to the true proverb, The dog is turned to his own vomit again: and the ſow that was waſhed to her wallowing in the mire.

I'm rank'd with beasts of diff'rent kinds,
With spiteful tygers *u*, loving hinds *v*;
And creatures of distinguish'd forms,
With mounting eagles *w*, creeping worms *x*.

A mixture of each sort I am;
A hurtful snake *y*, a harmless lamb *z*;
A tardy ass *a*, a speedy roe *b*;
A lion bold *c*, a tim'rous doe *d*.

u Psal. xxii. 16. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. Phil. iii. 2. Beware of dogs, beware of evil-workers, beware of the concision.

v Psal. xviii. 33. God maketh my feet like hinds feet, and setteth me upon my high places. Prov. v. 19. Let her [the wife of thy youth] be as the loving hind, and pleasant roe; let her breasts satisfy thee at all times, and be thou always ravished with her love.

w Isa. xl. 31.——They shall mount up with wings as eagles.

x Psal. xxii. 6. But I am a worm, and no man. Isa. xli. 14. Fear not, thou worm Jacob, and ye men of Israel, &c.

y Psal. lviii. 4. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear.

z John xxi. 15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

a Job xi. 12. Vain man would be wise, though man be born like a wild ass's colt.

b Prov. vi. 5. Deliver thyself [my son] as a roe from the hand of the hunter.

c Prov. xxviii. 1. The righteous are bold as a lion.

d Isa. ii. 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

A slothful owl *e*, a busy ant *f*;
A dove to mourn *g*, a lark to chant *h*:
And with less equals to compare,
An ugly toad *i*, an angel fair *k*.

SECT. X.

The mystery of the saints old and new man further described; and the means of their spiritual life.

TEMPTATIONS breed me much annoy *a*,
Yet divers such I count all joy *b*.

e Psal. cii. 6. I am like an owl of the desart.

f Prov. vi. 6. Go to the ant, thou sluggard, consider her ways, and be wise, &c.

g Isa. xxxviii. 14. Like a crane or a swallow, so did I chatter: I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me. Ezek. vii. 16. But they that escape of them [Israel], shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

h Song ii. 12. The time of the singing of birds is come, and the voice of the turtle is heard in our land.

i Rom. iii. 13—The poison of asps is under their lips. Job. xl. 4. Behold, I am vile, what shall I answer thee! I will lay mine hand upon my mouth.

k Acts. vi. 15. And all that sat in the council, looking stedfastly on him [Stephen], saw his face as it had been the face of an angel. 2 Cor. iii. 18. But we all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Sprit of the Lord.

a Heb. xii. 11. Now no chastening for the present seemeth to be joyous, but grievous, &c. 1 Pet. i. 6. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations.

b James i. 2. My brethren, count it all joy when ye fall into divers temptations.

On earth I see confusions reel *c*,
Yet wisdom ord'ring all things well *d*.

I sleep, yet have a waking ear *e*;
I'm blind and deaf, yet see and hear *f*:
Dumb, yet cry *Abba, Father*, plain *g*,
Born only once, yet born again *h*.

c Psal. lxxxii. 5. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

d Psal. xxix. 10. The Lord sitteth upon the flood: yea, the Lord sitteth King for ever. And lxxxix. 9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Rom. viii. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

e Song v. 2. I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

f Isa. xlii. 18, 19. Hear, ye deaf, and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? And xxxv. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

g Isa. xxxv. 6. Then shall—the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desart. Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

h John iii. 3,—5. Jesus answered and said unto him, [Nicodemus], Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That

My heart's a mirror dim and bright *i*,
A compound ſtrange of day and night *k*:
Of dung and di'monds, droſs and gold *l*;
Of ſummer heat, and winter cold *m*.

Down like a ſtone I ſink and dive *n*,
Yet daily upward ſoar and thrive *o*.

which is born of the fleſh, is fleſh: and that which is born of the Spirit, is ſpirit.

i Lam. v. 17. For this our heart is faint, for theſe things our eyes are dim. Iſa. xxxii. 3. And the eyes of them that ſee, ſhall not be dim, &c.

k Zech. xiv. 7. But it ſhall be one day, which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs, that at evening time it ſhall be light.

l Mal. ii. 3. Behold, I will corrupt your ſeed, and ſpread dung upon your faces, even the dung of your ſolemn feaſts, and one ſhall take you away with it. Phil. iii. 8. Yea doubtleſs and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt. Iſa. lxii. 3. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Iſa. i. 25. And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin. Job xxiii. 10. God knoweth the way that I take: when he hath tried me, I ſhall come forth as gold.

m Pſal. xxxix. 3. My heart was hot within me, while I was muſing the fire burned. Luke xxiv. 32. And they ſaid one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the ſcriptures? Matth. xxiv. 12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold. Rev. ii. 4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.

n Pſal. xlii. 6. 7. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noiſe of thy waterſpouts: all thy waves and thy billows are gone over me.

o Pſal. xlii. 8, 9. Yet the Lord will command his lov-

To heav'n I fly, to earth I tend *p*;
Still better grow, yet never mend *q*.

My heav'n and glory's sure to me,
Though thereof seldom sure I be *r*:

ing kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? *v.* 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I will yet praise him, who is the health of my countenance and my God.

p Col. iii. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Psal. xliv. 25. Our soul is bowed down to the dust: our belly cleaveth unto the earth.

q Hos. xiv. 5. I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. *v.* 7. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Phil. iii. 12, 13, 14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Rom. vii. 23, 24. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death.

r John xiv. 2, 3. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. 2 Pet. i. 10. Wherefore the rather brethren, give diligence to make your calling and election sure. Heb. iv. 1. Let us therefore fear,

Yet what makes me the furer is,
God is my glory *f*, I am his *s*.

My life's expos'd to open view *t*,
Yet clofely hid and known to few *u*.
Some know my place, and whence I came,
Yet neither whence, nor where I am *v*.

I live in earth, which is not odd;
But lo, I alfo live in God *w*:
A Spirit without flefh or blood,
Yet with them both to yield me food *x*.

left a promife being left us of entering into his reft, any of you fhould feem to come fhort of it.

f Pfal. iii. 3. But thou, O Lord, art a fhield for me; my glory, and the lifter up of mine head. Ifa. lx. 19. The fun fhall be no more thy light by day, neither for brightnefs fhall the moon give light unto thee, but the Lord fhall be unto thee an everlafting light, and thy God thy glory.

s Ifa. xlvi. 13. I will place falvation in Zion for Ifrael my glory. 2 Cor. viii. 23. Whether do any enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be inquired of, they are the meffengers of the churches, and the glory of Chrift.

t Pfal. xliv. 13. Thou makeft us a reproach to our neighbours, a fcorn and a derifion to them that are round about us.

u Col. iii. 3. Your life is hid with Chrift in God.

v John iii. 9, 10. Nicodemus anfwered and faid unto him, How can thefe things be? Jefus anfwered and faid unto him, Art thou a mafter of Ifrael, and knoweft not thefe things? Prov. xiv. 10. The heart knoweth his own bitternefs; and a ftranger doth not intermeddle with his joy. 1 John iv. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

w Gal. ii. 20. I am crucified with Chrift: Nevertheleſs I live, yet not I, but Chrift liveth in me: and the life which I now live in the flefh I live by the faith of the Son of God, who loved me, and gave himfelf for me.

x John iv. 24. God is a Spirit, and they that worfhip

I leave what others live upon,
Yet live I not on bread alone;
But food adapted to my mind,
Bare words, yet not on empty wind *y*.

I'm no *Anthropopagite* rude,
Though fed with human flesh and blood;
But live superlatively fine,
My food's all spirit, all divine *z*.

I feast on fulness night and day *a*,
Yet pinch'd for want I pine away *b*,

him, must worship him in Spirit and in truth. And vi. 53, 54, 55. Then Jesus said unto them, [the Jews], Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

y Matth. iv. 4. But Jesus answered and said [unto the tempter,] It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jer. xv. 16. Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts.

z John vi. 57, 58. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *v.* 63. It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

a Isa. xxv. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

b Isa. xli. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Psal. xl. 17. But I am poor and needy, yet

My leanneſs, leanneſs, ah! I cry *c*;
Yet fat and full of ſap am I *d*.

As all amphibious creatures do,
I live in land and water too *e*:
To good and evil equal bent *f*,
I'm both a devil *g*, and a ſaint *h*.

While ſome men who on earth are gods *i*,
Are with the God of heaven at odds *k*,

the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

c Iſa. xxiv. 16. From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous: but I ſaid, My leanneſs, my leanneſs, wo unto me: the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.

d Pſal. xcii. 13, 14. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing. And civ. 16. The trees of the Lord are full of ſap: the cedars of Lebanon which he hath planted.

e Pſal. cxvi. 9. I will walk before the Lord in the land of the living. And lxix. 1, 2. Save me, O God, for the waters are come in unto my ſoul. I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me. And lxxxviii. 17. Thy terrors come round about me daily like water, they compaſſed me about together.

f Rom. vii. 21. I find then a law, that when I would do good evil is preſent with me.

g John vi. 70. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? And viii. 44. Ye are of your father the devil, and the luſts of your Father ye will do. James iii. 15. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh.

h 1 Cor. vi. 11. And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

i Pſal. lxxxii. 6. I have ſaid, Ye are gods: and all of you are children of the Moſt High.

k Pſal. lxxxii. 1, 2. God ſtandeth in the congregation

My heart, where hellish legions are *l*,
Is with the hosts of hell at war *m*.

My will fulfils what's hard to tell.
The counsel both of Heav'n *n* and hell *o*;
Heav'n without sin, will'd sin to be *p*;
Yet will to sin, is sin in me *q*.

of the mighty: he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. *v.* 5. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course.

l Matth. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies. Luke viii. 30. And Jesus asked him, saying, What is thy name? and he said, Legion; because many devils were entered into him.

m Eph. vi. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, in high places.

n Rev. xvii. 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

o Eph. ii. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

p James i. 13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Acts i. 15, 16. And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. And ii. 23. Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. And iv. 27, 28. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do

To duty seldom I adhere *r*,
Yet to the end I persevere *s*.
I die and rot beneath the clod *s*,
Yet live and reign as long as God *t*.

SECT. XI.

The mystery of CHRIST, his names, natures, and offices.

MY Lord, appears; awake, my soul,
Admire his name, *the Wonderful a*,

whatsoever thy hand and thy counsel determined before to be done.

q Hos. v. 11. Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment. 2 Cor. viii. 11, 12. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

r Psal. cxix. 176. I have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

s Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

s Psal. xc. 3. Thou turnest man to destruction; and sayest, Return, ye children of men.

t John v. 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come to condemnation; but is passed from death unto life. Rev. iii. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. And xxii. 5. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

a Isa. ix. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful.

An infinite and finite mind *b*,
Eternity and time conjoin'd *c*.

The everlasting Father styl'd,
Yet lately born, the virgin's child *d*,
Nor father he, nor mother had,
Yet full with both relations clad *e*.

His titles differ and accord,
As David's son, and David's Lord *f*.

b Psal. cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite. Luke ii. 25. And Jesus increased in wisdom and stature, and in favour with God and man.

c Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

d Isa. ix. 6. For unto us a child is born—: and his name shall be called—The everlasting Father. Matth. i. 23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

e Heb. vii. 3. For this Melchisedec, &c.—without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Luke ii. 48, 49. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou so dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

f Matth. xii. 41,—45. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? &c.

Through earth and hell how conqu'ring rode
The dying man, the rising God *g*

My nature is corruption doom'd *h*:
Yet when my nature he assum'd,
He nor on him (to drink the brook) *i*
My person nor corruption took *k*.

g Matth. xxi. 5. Tell ye the daughters of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *v.* 8, 9. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. *v.* 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and seats of them that sold doves. Col. ii. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [his cross]. Rom. iv. 25. Jesus our Lord was delivered for our offences and was raised again for our justification. Eph. iv. 8. Wherefore he [David] saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Rom. i. 4. Jesus Christ our Lord was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

h Eph. iv. 22. Put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts.

i Psal. cx. 7. He shall drink of the brook in the way: therefore shall he lift up the head.

k Rom. viii. 3. God sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. Luke i. 35. And the angel answered and said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy

Yet he assum'd my sin and guilt *l*,
For which the noble blood was spilt.
Great was the guilt-o'erflowing flood,
The creature's and Creator's blood *m*!

The Chief of chiefs amazing came *n*,
To bear the glory and the shame *o*;

thing which shall be born of thee, shall be called the Son of God. Heb. ii. 16. For verily, he took not on him the nature of angels: but he took on him the seed of Abraham. And vii. 26, 27. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

l Isa. liii. 5, 6. All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 2 Cor. v. 21. God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Matth. xx. 28. The Son of man came to give his life a ransom for many.

m Rom. iii. 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xx. 28. Feed the church of God, which he hath purchased with his own blood. 1 Pet. i. 18, 19, For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us.

n Rev. i. 4, 5. Grace be unto you, and peace from —Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.

o Zech. vi. 12, 13. Behold, the man whose name is the BRANCH—he shall build the temple of the Lord, and he shall bear the glory. Heb. xii. 2. Jesus, for the

Anointed Chief with oil of joy *p*,
Crown'd Chief with thorns of sharp annoy *q*.

Lo, in his white and ruddy face
Roses and lilies strive for place *r*;
The morning-star, the rising sun
With equal speed and splendour run *s*.

How glorious is the church's head,
The Son of God, the woman's seed *s*!
How searchless is his noble clan *t*,
The first, the last, the second man *u*!

joy that was set before him, endured the cross, despising the shame, &c.

p Psal. xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

q Matt. xxvii. 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

r Song ii. 1. I am the rose of Sharon, and the lily of the valleys. And v. 10. My beloved is white and ruddy, the chiefest among ten thousand.

s Rev. xxii. 16. I [Jesus] am the root and the offspring of David, and the bright and morning star. Mal. iv. 2. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

s Col. i. 18. And Christ is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Gen. iii. 15. And I [the Lord God] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.

t Isa. liii. 8. He was taken from prison and from judgment: and who shall declare his generation? Prov. xxx. 4. Who hath ascended up into heaven, or descend-

With equal brightneſs in his face,
Shines divine juſtice, divine grace *v*;
The jarring glories kindly meet,
Stern vengeance and compaſſion ſweet *w*.

God is a Spirit, ſeems it odd
To ſing aloud the blood of God *x*.
Yea, hence my peace and joy reſult,
And here my laſting hope is built *y*.

ed? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, and what is his Son name, if thou canſt tell?

u Rev. i. 11. I am Alpha and Omega, the firſt and the laſt. 1 Cor. xv. 45. The laſt Adam was made a quickening ſpirit. *v*. 47. The ſecond man is the Lord from heaven.

v 2 Cor. iv. 6. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. Rom. iii. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Eph. i. 6, 7. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace.

w Rom. v. 20, 21. But where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord. Pſal. lxxxv. 10. Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

x John iv. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. Acts xx. 28. Feed the church of God which he hath purchaſed with his own blood.

Love through his blood a vent has sought,
Yet divine love was never bought:
Mercy could never purchas'd be,
Yet ev'ry mercy purchas'd he *z*.

His triple station brought my peace,
The Altar, Priest, and Sacrifice *a*;
His triple office ev'ry thing,
My Priest, my Prophet is, and King *b*.

y Rom. v. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. *v.* 10. For if when we were enemies, we were reconciled to God the death of his Son: much more being reconciled, we shall be saved by his life. 1 Pet. iii. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *v.* 18. For Christ hath also once suffered for sins, the just for the unjust, (that he might bring us to God), being put to death in the flesh, but quickened by the Spirit.

z Rom. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. *v.* 21. *See letter* w. John iii. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Rom. ix. 15. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

a Heb. iii. 10. We have an altar whereof they have no right to eat, which serve the tabernacle. And ii. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. And ix. 26. But now once in the end of the world, hath Christ appeared to put away sin by the sacrifice of himself.

b Acts vii. 37. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Isa. xxxiii. 22. The Lord is our Judge,

This King, who only man became,
Is both the Lion and the Lamb *c*:
A King of kings, and kingdoms broad *d*;
A servant both to man and God *e*.

This Prophet kind himself has set
To be my book and alphabet,

the Lord is our Lawgiver, the Lord is our King, he will save us.

c 1 Tim. iii. 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, &c. Rev. v. 5, 6. And one of the elders saith unto me [John], Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. *v.* 12. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

d Rev. xix. 16. And he [the Word of God] hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Isa. xxxvii. 15, 16. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

e Matth. xx. 28. The Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many. Phil. ii. 7. Christ Jesus made himself of no reputation, and took upon him the form a servant, and was made in the likeness of men. Isa. xlii. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth. And liii. 11. By his knowledge shall my righteous servant justify many.

And ev'ry needful letter plain,
Alpha, Omega, and *Amen f.*

SECT. XII.

The myſtery of the Believer's fixed ſtate further enlarged; and his getting forth out of evil.

BEHOLD, I am all defil'd with ſin *a*,
Yet lo, all glorious am within *b*.
In Egypt and in Goſhen dwell *c*;
Still moveleſs, and in motion ſtill *d*.

f Rev. i. 8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty. *v.* 11. I am Alpha and Omega, the firſt and the laſt: and, What thou [John] ſeeſt, write in a book, and ſend it unto the ſeven churches which are in Aſia And xxi. 6. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the water of life freely. And xxii 13. I am Alpha and Omega, the beginning and the end, the firſt and the laſt. And iii. 14. And unto the angel of the church of the Laodiceans, write, These things ſaith the Amen, the faithful and the true witneſs, the beginning of the creation of God, &c.

a Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags.

b Pſal. xlv. 13. The King's daughter is all glorious within: her clothing is of wrought gold.

c Pſal. cxx. 5, 6. Wo is me that I ſojourn in Meſech, that I dwell in the tents of Kedar. My ſoul hath long dwelt with him that hateth peace. And xvi. 5, 6. The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot. The lines are fallen unto me in pleaſant places: yea, I have a goodly heritage.

d 1 Cor. xv. 58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.

Unto the name that moſt I dread,
I flee with joyful wings and ſpeed *e*.
My daily hope does moſt depend
On him I daily moſt offend *f*.

All things againſt me are combin'd,
Yet working for my good, I find *g*.
I'm rich in midſt of poverties *h*,
And happy in my miſeries *i*.

Oft my Comforter ſends me grief,
My Helper ſends me no relief *k*.

e Pſal. cxiii. 2. O Lord enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified. *v.* 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

f Pſal. xxv. 11. For thy name's ſake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7. O Lord, tho' our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

g Gen. xlii. 36. And Jacob their father ſaid unto them, Me have ye bereaved of my children: Joſeph is not, and Simeon is not, and ye will take Benjamin away: all theſe things are againſt me. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.

h Rev. ii. 8, 9. And unto the angel of the church of Smyrna write, Theſe things ſaith the firſt and the laſt, which was dead and is alive; I know thy works, and tribulation, and poverty, (but thou art rich).

i Rom. v. 3, 4, 5. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us. 2 Cor. xii. 10. Therefore I [Paul] take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

k Lam. i. 16. For theſe things I weep, mine eye, mine

Yet herein my advantage lies,
That help and comfort he denies *l*.

As seamsters into pieces cut
The cloth they into form would put,
He cuts me down to make me up,
And empties me to fill my cup *m*.

I never can myself enjoy,
Till he my woful self destroy;
And most of all myself I am,
When most I do myself disclaim *n*.

eye runneth down with water, because the comforter, that should relieve my soul, is far from me. Isa. xlv. 15. Verily thou art a God that hidest thyself, O God of Israel the Saviour.

l Isa. xxx. 18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him.

m Hos. v. 15. I will go and return unto my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. And vi. 1, 2. Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight. Psalm cvii. 9. God satisfieth the longing soul, and filleth the hungry soul with goodness. Luke i. 53. And Mary said, —He hath filled the hungry soul with good things, and the rich he hath sent empty away.

n Luke ix. 23, 24. And Jesus said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. Rom. viii. 13. If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. 2 Cor. xii. 10. *See letter* i.

I glory in infirmities *o*,
Yet daily am aſham'd of theſe *p*:
Yea, all my pride gives up the ghoſt,
When once I but begin to boaſt *q*.

My chemiſtry is moſt exact,
Heav'n out of hell I do extract *r*:

o 2 Cor. xii. 9. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

p Pſalm lxxiii. 15, 16. If I ſay, I will ſpeak thus; behold, I ſhould offend againſt the generation of thy children. When I thought to know this, it was too painful for me. And lxxvii. 8, 9, 10. Is his mercy clean gone for ever? doth his promiſe fail for evermore; hath God forgotten to be gracious; hath he in anger ſhut up his tender mercies? Selah. And I ſaid, This is my infirmity; but I will remember the years of the right hand of the Moſt High.

q Iſa. xlv. 24, 25. Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength: even to him ſhall men come, and all that are incenſed againſt him, ſhall be aſhamed. In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory. Pſalm xliv. 6. I will not truſt in my bow, neither ſhall my ſword ſave me. *v.* 8. In God we boaſt all the day long: and praiſe thy name for ever. Selah.

r Jonah ii. 1, 2. Then Jonah prayed unto the Lord his God out of the fiſh's belly, and ſaid, I cried by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardſt my voice. *v.* 3. Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple. Matth. xv. 26, 27, 28. But Jeſus anſwered and ſaid [unto the woman of Canaan], It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from the maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Pſal. xlii. 6, 7, 8. O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan,

This art to me a tribute brings
Of useful out of hurtful things *s*.

I learn to draw good out of woe,
And thus to disappoint the foe *s*;
The thorns that in my flesh abide,
Do prick the tympany of pride *t*.

By wounding foils the field I win,
And sin itself destroys my sin *u*:

and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

s Rom. v. 3, 4, 5. *See letter* i.

s Mic. vii. 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

t 2 Cor. xii. 7. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

u Rom. viii. 35, 37. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us. Psal. lxv. 3. Iniquities prevail against me; as for our transgressions, thou shalt purge them away. 2 Chron. xxxii. 24, 25, 26. In those days Hezekiah was sick to death, and prayed unto the Lord: and he spake unto him, and he gave him a sign. But Hezekiah rendered not again, according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem), so that the wrath of the Lord came not upon them in the days of Hezekiah.

My lusts break one another's pate,
And each corruption kills its mate *v*.

I *smell* the bait, I *feel* the harm
Of corrupt ways, and take th' alarm.
I *taste* the bitterness of sin,
And then to relish grace begin *w*.

v Rom. vii. 7, 8, 9. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. *v.* 11. For sin taking occasion by the commandment, deceived me, and by it slew me. *v.* 13. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. *Where you see the sight and feeling of sin killed self.* John ix. 39, 40, 41. And Jesus said, For judgment I am come into this world: that they which see not, might see, and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. Psal. lix. 11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord, our shield, Matth. xxvi. 33, 34. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. *v.* 75. And Peter remembered the words of Jesus, which he said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

w Rom. vi. 21. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. Psal. xix. 11. Moreover by them (the judgment of the Lord) is thy servant warned: and in keeping

I *hear* the fools profanely talk,
Thence wisdom learn in word and walk *x*:
I *see* them throng the passage broad,
And learn to take the narrow road *y*.

SECT. XIII.

The mystery of the saint's adversaries and adversities.

A Lump of woe affliction is,
Yet thence I borrow lumps of bliss *a*:

of them there is great reward. And lxxiii. 17, 18, 19. Until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors. Jer. ii. 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

x Job. xxi. 13, 14, 15. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? Eph. iv. 20, 21, 22. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts. And v. 6, 7, 8. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. v. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

y Matth. vii. 13, 14. Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; be-

Though few can see a blessing in't,
It is my furnace and my mint *b*.

Its sharpness does my lusts dispatch *c*;
Its suddenness alarms my watch *d*,
Its bitterness refines my taste,
And weans me from the creature's breast *e*.

Its weightiness doth try my back,
That faith and patience be not slack *f*:
It is a fanning wind, whereby
I am unchaff'd of vanity *g*.

cause strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

a Heb. xii. 11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. James i. 12 Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

b Isa. xxxi. 9. And he [the Assyrian] shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

c Psal. xlv. 5. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

d Mark xiii. 35, 36, 37. Watch ye therefore, (for ye know not when the master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning), lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

e Jer. ii. 19. *See letter* w *forecited.* And iv. 18. Thy way and thy doings have procured these things unto thee, this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

f James i. 2, 3, 4. My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

g Isa. xxvii. 8, 9. In measure when it shooteth forth,

A furnace to refine my grace *h*,
A wing to lift my ſoul apace *i* ;
Hence ſtill the more I ſob diſtreſt,
The more I ſing my endleſs reſt *k*.

Mine enemies that ſeek my hurt,
Of all their bad deſigns come ſhort *l* ;
They ſerve me duly to my mind,
With favours which they ne'er deſign'd *m*.

The fury of my foes makes me
Faſt to my peaceful refuge flee *n* :

thou wilt debate with it; he ſtayeth his rough wind in the day of his eaſt wind. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit to take away his ſin.

h Mal. iii. 3. And he [the meſſenger of the covenant] ſhall ſit as a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.

i Pſal. cxliii. 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

k 2 Cor. iv. 16, 17. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

l Pſal. xxxiii. 10. The Lord bringeth the counſel of the Heathen to nought; he maketh the devices of the people of none effect.

m Gen. l. 20. And Joſeph ſaid unto his brethren—As for you, ye thought evil againſt me: but God meant it unto good, to bring to paſs, as it is this day, to ſave much people alive.

n Pſal. lv. 23. But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days; but I will truſt in thee.

And ev'ry perfecuting elf
Does make me underſtand myſelf *o*.

Their ſlanders cannot work my ſhame *p*,
Their vile reproaches raiſe my name *q*;
In peace with Heav'n my ſoul can dwell,
Ev'n when they damn me down to hell *r*.

o My ſin, Iſa. xlii. 24. Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the Lord, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law. *My duty*, 2 Sam. xvi. 11. 12. And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came forth of my bowels, ſeeketh my life; how much more now may this Benjamite do it? let him alone, and let him curſe: for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day. Mic. vii. 8, 9. Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. *My ſafety*, Pſal. ix. 9, 10. The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble. And they that know thy name, will put their truſt in thee. *v.* 16. The Lord is known by the judgment which he executeth: the wicked is ſnared in the work of his own hands. Higgaion, Selah.

p Pſal. xxxi. 13, 14. For I have heard the ſlander of many, fear was on every ſide, while they took counſel together againſt me, they deviſed to take away my life. But I truſted in thee, O Lord: I ſaid, Thou art my God.

q 1 Pet. iv. 14. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

r Numb. xxiii. 7, 8. And Balaam took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of eaſt, ſaying, Come, curſe me Jacob, and come defy Iſrael. How ſhall I curſe,

Their fury can't the treaty harm *f*,
Their passion does my pity warm *s*;
Their madness only calms my blood *t*;
By doing hurt they do me good *u*.

whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? *v.* 23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought?

f Prov. xxvi. 2. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

s 1 Pet. iii. 8, 9 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railling for railling; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

t Psalm. lxix. 12, 13. They that sit in the gate speak against me: and I was the song of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

u Gen. l. 20. *See letter* m *forecited.* Esther ix. 20,—25. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the King Ahasuerus, both nigh and far, to stablish this among them, that thy should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly: as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them. Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot) to consume them, and to destroy them: but when Esther came before the King, he commanded by letters, that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

They are my fordid slaves I wot;
My drudges, though they know it not *v*:
They act to me a kindly part,
With little kindness in their heart *w*.

v Jer. xxv. 8, 9. Therefore thus saith the Lord of hosts, Because ye have not heard my words, behold I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. *v.* 12. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Isa. x. 5, 6. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. *v.* 12. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. And xliv. 24, 28. Thus saith thy Redeemer, and he that formed thee from the womb, I am the Lord—that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. And xlv. 1. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut. *v.* 4. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

w Matth. v. 10, 11, 12. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you

They sweep my outer-house when foul,
Yea, wash my inner filth of soul *x*:
They help to purge away my blot,
For Moab is my washing pot *y*.

SECT. XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

I, Though from condemnation free,
Find such condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew *a*.

falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Luke vi. 22, 23. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

x Isa. iv. 3, 4, 5. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And xxvii. 9. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up.

y Psal. lx. 8. Moab is my wash-pot, &c.

a Rom. viii. 1. There is therefore now no condemna-

But though my crimes deserve the pit,
I'm no more *liable* to it;
Remission seal'd with blood and death,
Secures me from deserved wrath *b*.

And having now a pardon free,
To hell obnoxious cannot be;
Nor to a threat, except * anent * *about.*
Paternal wrath and chastisement *c*.

tion to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. And vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. 1 Tim i. 15, 16. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

b Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Rom. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

c 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come. Isa. liv. 9, 10. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Psalm lxxxix. 30,—33. If his children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with

My ſoul may oft be fill'd indeed
With ſlaviſh fear and helliſh dread *d*:
This from my unbelief does ſpring *e*,
My faith ſpeaks out ſome better thing.

Faith ſees no legal guilt again,
Though ſin and its deſerts remain *f*:
Some hidden wonders hence reſult:
I'm full of ſin, yet free of guilt *g*:

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot *h*;
But ſin may be where guilt's away,
And guilt where ſin could never ſtay.

ſtripes. Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

d Matth. xiv. 26. And when the diſciples ſaw Jeſus walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

e Mark iv. 40. And Jeſus ſaid unto his diſciples, Why are ye ſo fearful? how is it that you have no faith?

f Rom. vii. 6. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. Chap. viii. 3, 4. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

g Rom. iv. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. Chap. viii. 33, 34. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

h Deut. xxvii. 26. Curſed be he that confirmeth not all the words of this law to do them: and all the people ſhall ſay, Amen. Rom. i. 18. For the wrath of God is revealed from heaven againſt all ungodlineſs, and un-

Guilt without any ſin has been,
As in my Surety may be ſeen,
The elect's guilt upon him came,
Yet ſtill he was the *holy Lamb i.*

Sin without guilt may likewiſe be,
As may appear in pardon'd me:
For though my ſin, alas! does ſtay,
Yet pardon takes the guilt away *k.*

Thus free I am, yet ſtill involv'd;
A guilty ſinner, yet abſolv'd *l*:
Though pardon leave no guilt behind,
Yet ſin's deſert remains I find *m.*

righteouſneſs of men, who hold the truth in unrighteouſneſs.

i Iſa. liii. 6. The Lord hath laid on him the iniquity of us all. Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners.

k Rom. vii. 24. O wretched man that I am! who ſhall deliver me from the body of this death? Acts xiii. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: and by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes.

l Rom. iii. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. *v.* 23, 24 For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

m Rom. iv. 6, 7, 8. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man to whom the Lord will not impute ſin. Pſal. li. 3, 4. For I acknowledge my tranſgreſſions: and my ſin is ever before me. Againſt thee, thee only

Guilt and demerit differ here,
Though oft their names confounded are,
I'm guilty in *myself* always,
Since sin's demerit ever stays *n*.

Yet *in my Head* I'm always free
From proper guilt affecting me:
Because my Surety's blood cancell'd
The bond of curses once me held *o*.

The guilt that pardon did divorce,
From legal threat'nings drew its force *p*:
But sin's desert that lodges still,
Is drawn from sin's intrinsic ill *q*.

have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. And cxliii. 2. O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified.

n Rom. vii. 13, 14. Was then that which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

o Rom. v. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him. *v.* 11. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

p Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Were guilt nought elſe but ſin's deſert,
Of pardon I'd renounce my part;
For were I now in heav'n to dwell,
I'd own my ſins deſerved hell *r*.

This does my higheſt wonder move
At matchleſs juſtifying love,
That thus ſecures from endleſs death
A wretch deſerving double wrath *ſ*.

q Pſal. li. 4. *See letter* m *forecited.* Luke xv. 18. I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee.

r Luke xv. 19.—And am no more worthy to be called thy ſon. Rev. v. 4. And I [John] wept much, becauſe no man was found worthy to open, and to read the book, neither to look thereon. *v.* 9. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *v.* 11, 12, 13. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying, with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

ſ Rom. vii. 24, 25. O wretched man that I am! who ſhall deliver me from the body of this death? I thank God, through Jeſus Chriſt our Lord. Chap. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. 1 Tim. i. 13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly, in unbelief. *v.* 15, 16, 17. This is a faithful ſaying, and worthy of all acceptation, that

Though well my black desert I know,
Yet I'm not liable to wo;
While full and complete righteousness
Imputed for my freedom is *s*.

Hence my *security* from wrath
As firmly stands on Jesus' *death t*,
As does my *title* unto heav'n
Upon his great *obedience* giv'n *u*.

Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, and invisible, the only wise God, be honour and glory, for ever and ever. Amen.

s 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us—righteousness—and redemption. 2 Cor. v. 21. God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iv. 11. And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *v.* 22,—25. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

t Rom. v. 9. Much more then being now justified by his blood, we shall be saved from wrath through him.

u Rom. v. 17, 18, 19—They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—By the righteousness of one, the free gift came upon all men unto justification of life.—By the obedience of one shall many be made righteous. *v.* 21. Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

The ſentence Heav'n did full pronounce,
Has pardon'd all my ſins at once;
And ev'n from future crimes acquit,
Before I could the facts commit *v*.

I'm always in a pardon'd ſtate
Before and after ſin *w*; but yet,
That vainly I preſume not hence,
I'm ſeldom pardon'd to my ſenſe *x*.

v Pſalm ciii. 3. Bleſs the Lord, O my ſoul,—who forgiveth all thine iniquities; who healeth all thy diſeaſes. 2 Cor. v. 19. God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them. *v.* 21. *See letter* s *above-cited.* Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs. Iſa. liv. 10. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Heb. viii. 12. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

w Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 33, 34, 35, 37, 38, 39. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt, ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all these things we are more than conquerors, through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

x Pſal. xxv. 11. For thy name's ſake, O Lord, par-

Sin brings a *vengeance* on my head,
Though from avenging wrath I'm freed *y*.
And though my sins *all* pardon'd be,
Their pardon's not *apply'd* to me *z*.

Thus though I need no pardon more,
Yet need new pardons ev'ry hour †.
In point of application free;
Lord, wash anew, and pardon me.

SECT. XV.

The mystery of Faith and Sight, of which more, Part VI. Chap. iv.

STRANGE contradictions me befal,
I can't believe unless I see *a*;

don mine iniquity: for it is great. And li. 8, 9. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins; and blot out all mine iniquities. *v.* 12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

y Psal. xcix. 8. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

z Psal. xxxv. 3. O Lord, say unto my soul, I am thy salvation. And lxxxv. 3. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Matth. ix. 2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

† Matth. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7, 8. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleans-

Yet never can believe at all,
Till once I shut the seeing eye *b*.

When sight of sweet experience
Can give my faith no helping hand *c*,
The sight of sound intelligence
Will give it ample ground to stand *d*.

I walk by faith, and not by sight *e*:
Yet *knowledge* does my faith resound *f*,

eth us from all sin. If we say, that we have no sin, we deceive ourselves, and the truth is not in us.

a John vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

b John xx. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.

c Isa. viii. 17. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Chap. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.

d Eph. i. 15,—19. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, &c. 2 Cor. iv. 6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

e 2 Cor. v. 7. For we walk by faith, not by sight.

f John ii. 11. This beginning of miracles did Jesus in

Which cannot walk but in the light *g*,
Ev'n when experience runs a-ground *h*.

By knowledge I *discern* and spy
In divine light the object shown *i*;
By faith I take and close *apply*
The glorious object as mine own *k*.

My faith thus stands on divine light,
Believing what it clearly sees *l*;
Yet faith is opposite to sight
Trusting its ear, and not its eyes *m*.

Faith list'ning to a sweet report,
Still comes by hearing, not by sight *n*;
Yet is not faith of saving sort,
But when it sees in divine light *o*.

Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

g Psalm ix. 10. And they that know thy name will put their trust in thee.

h Psalm xxxvii. 14. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

i 2 Cor. iii. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

k John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

l Gal. i. 16. But when it pleased God—to reveal his Son in me, that I might preach him among the Heathen; immediate y I conferred not with flesh and blood.

m Eph. i. 13. In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation.

n Rom. x. 17. So then, faith cometh by hearing, and hearing by the word of God.

o Psalm xxxvi. 7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. *v.* 9. For with thee is the fountain of life: in thy light shall we see light.

In fears I ſpend my vital breath,
In doubts I waſte my paſſing years *p*;
Yet ſtill the life I live is faith,
The oppoſite of doubts and fears *q*.

'Tween clearing faith and clouding ſenſe,
I walk in darkneſs and in light *r*.
I'm certain oft, when in ſuſpenſe,
While ſure by faith and not by ſight *ſ*.

p Pſalm lxxvii. 3, 4. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. John xx. 25. But Thomas ſaid unto the other diſciples, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. Luke xxiv. 21. We truſted that it had been he which ſhould have redeemed Iſrael.

q Gal ii. 20 I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. Mark v. 36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe. Matth. viii. 26 And Jeſus ſaith unto his diſciples, Why are ye ſo fearful, O ye of little faith? Chap. xiv. 31. And Jeſus ſaid unto Peter, O thou of little faith, wherefore didſt thou doubt?

r Job xxix. 1, 2, 3. Moreover, Job continued his parable, and ſaid, Oh that I were as in months paſt, as in the days when God preſerved me: when his candle ſhined upon my head, and when by his light I walked through darkneſs. Pſal: cxii. 4. Unto the upright there ariſeth light in the darkneſs.

ſ 1 Pet. i. 8. Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory. Rom. iv. 18,—21. Abraham againſt hope, believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to

SECT. XVI.

The mystery of Faith and Works, and rewards of Grace and Debt.

I. Of Faith and Works.

He that in word offendeth not,
Is call'd a perfect man I wot *a*;
Yet he whose *thoughts* and *deeds* are bad,
The law-perfection never had *b*.

I am design'd a perfect soul,
Ev'n though I never kept the whole,
Nor any precept *c*; for 'tis known,
He breaks them all, that breaks but one *d*.

God; and being fully persuaded, that what he had promised, he was able also to perform. Psalm lxxxix. 36.—39. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown, by casting it to the ground.

a James iii. 2. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

b James ii. 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all.

c Rom. iv. 6, 6. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Job. i. 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. Psal. lxxi. 16. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. Eccl. vii. 20. For there is not a just man upon earth, that doth good, and sinneth not.

d James ii. 10. See letter *b*.

By faith I do *perfection* claim *e*,
By works I never graſp the name *f*:
Yet without works my faith is nought *g*,
And thereby no perfection brought.

Works without faith will never ſpeed *h*,
Faith without works is wholly dead *i*:
Yet I am juſtify'd by faith,
Which no law-works adjutant hath *k*.

e Phil. iii. 9. I count all things but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

f Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

g James ii. 14. What doth it profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him?

h Heb. xi. 6. Without faith it is impoſſible to pleaſe God: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. Rom. xxiv. 23. Whatſoever is not of faith, is ſin.

i James ii. 17. Even ſo faith if it hath not works, is dead being alone. *v.* 26. For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

k Rom. iii. 21, 22. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. Chap. iv. 4, 5, 6. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

Yea, gospel works no help can lend *l*,
Though still they do my faith attend *m*:
Yet faith by works is *perfect* made,
And by their presence justify'd *n*.

But works with faith could never vie,
And only faith can justify *o*:

l Phil. iii. 4,—9. If any other man thinketh that he hath whereof he might trust in the flesh, I more:—touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Hos. xiii. 9. O Israel, thou hast destroyed thyself, but in me is thine help. Isa. xlv. 24, 25. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

m Tit. iii. 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men. James ii. 18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

n James ii. 21, 22. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? *v.* 24. Ye see then how that by works a man is justified, and not by faith only.

o Rom. iv. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. Titus iii. 4,—7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration,

Yet ſtill my juſtifying faith
No juſtifying value hath *p*.

Lo, juſtifying grace from heav'n
Is foreign ware, and freely giv'n *q*:
And ſaving faith is well content
To be a mere recipient *r*.

Faith's *active* in my *ſanctity* *ſ*:
But *here* its act it will deny *s*,

and renewing of the Holy Ghoſt: which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Acts x. 43. To him gave all the prophets witneſs; that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

p Gal. iii. 21, 22. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. Luke xxii. 31, 32. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted ſtrengthen thy brethren. 2 Cor. iii. 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God. Chap. xii. 5. Of ſuch an one will I glory; yet of myſelf I will not glory, but in mine infirmities.

q Rom. v. 16, 17.—The free gift is of many offences unto juſtification.—They which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Chap. iii. 4. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

r Rom. v. 11. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement. *v.* 17. See letter *q*.

ſ Gal. v. 6. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love. Acts xv. 9. God put no difference between us and them, purifying their hearts by faith. Chap. xxvi. 18. To open their eyes, and to turn them from dark-

And frankly own it never went
Beyond a *paſſive* inſtrument *t*.

I labour much like holy Paul;
And yet not I, but grace does all *u*;
I try to ſpread my little ſails,
And wait for pow'rful moving gales *v*.

When pow'r's convey'd, I work; but ſee,
'Tis ſtill his pow'r that works in me.
I am an agent at his call,
Yet nothing am, for grace is all *w*.

neſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

s Rom. iv. 16. Therefore it is of faith, that it might be by grace. Chap. xi. 6. And if by grace, then is it no more of works; otherwiſe grace is no more grace.

t Eph. ii. 8, 9. For by grace are ye ſaved, through faith; and that not of yourſelves: it is the gift of God: not of works, leſt any man ſhould boaſt. 1 Cor. iv. 7. For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it? Heb. xi. 11. Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed *v.* 17. By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only begotten ſon: *v.* 19. Accounting that God was able to raiſe him up, even from the dead; from whence alſo he received him in a figure. *v.* 35. Women received their dead raiſed to life again: and others were tortured, not accepting deliverance; that they might obtain a better reſurrection.

u 1 Cor. xv. 10. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

v Pſalm lxxi. 16. I will go on in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of thine only. Song iv. 16. Awake, O north wind, and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out.

II. Of rewards of Grace and Debt.

IN all my works I ſtill regard
The recompence of full reward *x*;
Yet ſuch my working is withal,
I look for no reward at all *y*.

God's my reward exceeding great,
No leſſer heav'n than this I wait *z*:

w Phil. ii. 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence: work out your own ſalvation with fear, and trembling. For it is God which worketh in you both to will and to do of his good pleaſure. Gal. ii. 20. I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. 2 Cor. xii. 9. And the Lord ſaid unto me, My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory, in my infirmities, that the power of Chriſt may reſt upon me.

x Heb. xi. 24, 25, 26. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter: chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.

y 1 Tim. i. 9 God hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began. Titus iii. 5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.

z Gen. xv. 1. After theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I am thy ſhield, and thy exceeding great reward. Pſal. lxxiii. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

But where's the earning work so broad,
To set me up an heir of God *a*?

Rewards of debt, rewards of grace,
Are opposites in ev'ry case *b*;
Yet sure I am they'll both agree
Most jointly in rewarding me *c*.

Though hell's my just reward for sin *d*
Heav'n as my just reward I'll win *e*.

a Ezek. xxxvi. 32. Nor for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Rom. viii. 16, 17. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ.

b Rom. iv. 4. Now to him that worketh, is the reward not reckoned of grace, but of debt.

c Psal. lviii. 11. Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. Isa lxii. 11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And xl. 10. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him.

d Rom. vi. 21. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. *v.* 23. The wages of sin is death. Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

e Gal. iii. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Eph. i. 12, 14. In Christ also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of

Both these my just rewards I know,
Yet truly neither of them so *.

Hell can't in justice be my lot,
Since justice satisfaction got *f*,
Nor heav'n in justice be my share,
Since mercy only brings me there *g*.

Yet heav'n is mine by solemn oath,
In justice and in mercy both *h*:

his glory. Rom. v. 21. Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. And vi. 22. The gift of God is eternal life, through Jesus Christ our Lord.

* *Through these opposite voices of law and gospel.*

f Rom. iii. 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

g Rom. ix. 15. 16. God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Titus iii. 4,—7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ; that being justified by his grace, we should be made heirs according to the hope of eternal life.

h Psal. lxxxix. 35, 36. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. Heb. vi. 17, 18. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Psal. lxxxix. 14. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. v. 16. In thy name shall they rejoice all the

And God in Christ is all my trust,
Because he's merciful and just *i*.

CONCLUSION.

HERE is the riddle, where's the man
Of judgment to expound?
For *masters* fam'd that cannot scan,
In Israel may be found *a*.

We justly those in wisdom's list
Establish'd saints may call,
Whose bitter-sweet experience blest
Can clearly grasp it all *b*.

day: and in thy righteousness shall they be exalted. *v.* 24. But my faithfulness and my mercy shall be with him [David my servant]: and in my name shall his horn be exalted. *v.* 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

i Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren: that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. 1 John i. 7, 8, 9. If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness.

a John iii. 10. Jesus answered and said unto Nicodemus, Art thou a master of Israel, and knowest not these things?

b Matth. xi 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And xiii. 11. Jesus answered and said unto his disciples, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Some babes in grace may mint * and mar, * *try.*
Yet aiming right succeed *c*:
But *strangers* they in Isr'el are,
Who not at all can read *d*.

c 1 Cor. iii. 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Heb. v. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil. And vi. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, &c. 1 John ii. 12, 13. I write unto you, little children, because your sins are forgiven you for his name's sake.---I write unto you little children, because ye have known the Father.

d 2 Cor. iv. 3, 4. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

The END *of the* BELIEVER'S RIDDLE.

GOSPEL SONNETS.

PART IV.

The Believer's Lodging and Inn while on Earth:

A Poem *or* Paraphraſe *upon* Pſalm lxxxiv.

Ver 1. How amiable are thy tabernacles, O Lord of hoſts!

JEHOVAH, Father, Son, and Holy Ghoſt,
Sole Monarch of the univerſal hoſt,
Whom the attendant armies ſtill revere,
Which in bright robes ſurround the higher ſphere;
Whoſe ſov'reign empire ſways the helliſh band
Of ranked legions in th' infernal land;
Who hold'ſt the earth at thy unrivall'd beck,
And ſtay'ſt proud forces with a humbling check;
Ev'n thou whoſe name commands an awful dread,
Yet deigns to dwell with man in very deed;
O what refreſhment fills the dwelling place
Of thine exuberant unbounded grace!
Which with ſweet pow'r does joy and praiſe extort,
In Zion's tents, thine ever lov'd reſort:
Where glad'ning ſtreams of mercy from above
Make ſouls brim-full of warm ſeraphic love.
Of ſweeteſt odours all thy garments ſmells;
Thy diſmal abſence proves a thouſand hells,
But heav'n's of joy are where thine honour dwells.

Ver. 2. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Therefore on thee I centre my desire,
Which vehemently bursts out in ardent fire.
Deprived, ah! I languish in my plaint,
My bones are feeble, and my spirits faint.
My longing soul pants to behold again
Thy temple fill'd with thy majestic train;
Those palaces with heav'nly odour strew'd,
And regal courts, where Zion's King is view'd:
To see the beauty of the highest One,
Upon this holy mount, his lofty throne:
Whence virtue running from the living Head
Restores the dying, and revives the dead.
For him my heart with cries repeated sounds,
To which my flesh with echoes loud rebounds;
For him, for him, who life in death can give.
For him, for him, whose sole prerogative
Is from and to eternity to live.

Ver. 3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Alas! how from thy lovely dwellings I,
Long banish'd, do the happy birds envy;
Which chooling thy high altars for their nest,
On rafters of thy tabernacle rest!
Here dwells the *sparrow* of a chirping tongue,
And here the *swallow* lays her tender young:
Faint sacrilege! they seize the sacred spot,
And seem to glory o'er my absent lot.
Yet sure I have more special right to thee
Than all the brutal hosts of earth and sea:

That Sov'reign, at whose government they bow,
Is wholly mine by his eternal vow:
My King to rule my heart, and quell my foes,
My God t' extract my well from present woes,
And crown with endless glory at the close.

Ver. 4. Blessed are they that dwell in thy house: they will be still praising thee.

O happy they that haunt thy house below,
And to thy royal sanctuary flow:
Not for itself, but for the glorious One,
Who there inhabits his erected throne!
Others pass by, but here their dwelling is!
O happy people crown'd with bays of bliss!
Bless'd with the splendid lustre of his face,
Bless'd with the high melodious sound of grace,
That wakens souls into a sweet amaze,
And turns their spirits to a harp of praise;
Which loudly makes the lower temple ring
With hallelujahs to the mighty King:
And thus they antedate the nobler song
Of that celestial and triumphant throng,
Who warbles notes of praise eternity along.

Ver. 5. Blessed is the man whose strength is in thee:—

What weights of bliss their happy shoulders load,
Whose strength lies treasur'd in a potent God?
Self-drained souls, yet flowing to the brim,
Because void in themselves, but full in him.
Adam the first discuss'd their stock of strength,
The second well retriev'd the sum at length;
Who keeps 't himself a surer hand indeed,
To give not as they list, but as they need.
When raging furies threaten sudden harms,
He then extends his everlasting arms;

When Satan drives his pointed fiery darts,
He gives them courage and undaunted hearts
To quell his deadly force with divine ſkill,
And adds new ſtrength to do their Sov'reign's will:
When ſore haraſs'd by ſome outrageous luſt,
He levelling its pow'r unto the duſt
Makes ſaints to own him worthy of their truſt.

Ver. 6. In whoſe hearts are the ways of them, who paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

Such heav'n-born ſouls are not to earth confin'd,
Truth's high-way fills their elevated mind:
They, bound for Zion, preſs with forward aim,
As Iſr'els males to old Jeruſalem.
Their holy path lies through a parched land,
Through oppoſitions numerous and grand.
Traverſing ſcorched deſarts, ragged rocks,
And Baca's wither'd vale, like thirſty flocks:
Yet with unſhaken vigour homeward go,
Not mov'd by all oppoſing harms below.
They digging wells on this Gilboa top,
The vale of Achor yields a door of hope:
For Heav'n in plenty does their labour crown,
By making ſilver ſhow'rs to trickle down;
Till empty pools imbibe a pleaſant fill,
And weary ſouls are heart'ned up the hill,
By maſſy drops of joy which down diſtill.

Ver. 7. They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.

Thus they, refreſhed by ſuperior aid,
Are not defatigated nor diſmay'd;
Becauſe they are, O truth of awful dread!
As potent as JEHOVAH in their Head.

Hence they ſhall travel with triumphant minds,
In ſpite of ragged paths and boiſt'rous winds.
The rougheſt ways their vigour ne'er abates,
Each new aſſault their ſtrength redintegrates.
When they through mortal blows ſeem to give o'er,
Their ſtrength by intermitting gathers more.
And thus they, with unweary'd zeal endu'd,
Still as they journey have their ſtrength renew'd.
So glorious is the race, that once begun
Each one contends his fellow to outrun;
Till all uniting in a glorious band,
Before the Lamb's high throne adoring ſtand,
And harp his lofty praiſe in Zion land.

Ver. 8. O Lord God of hoſts, hear my prayer: give ear, O God of Jacob.

Great God of num'rous hoſts, who reigns alone
The ſole poſſeſſor of th' imperial throne;
Since mental taſtes of thy delicious grace
So ſweetly reliſh in thy holy place,
This is the ſubject of my tabled pray'r,
To have the viſion of thy glory there.
O let my cry pierce the ethereal frame,
And mercy's echo follow down the ſame.
Omniſcient Being, favour my deſire,
Hide not thy goodneſs in paternal ire:
Why, thou haſt giv'n in an eternal band
To Jacob and his ſeed thy royal hand,
And promis'd by thy ſacred Deity,
His King and covenanted God to be:
Therefore my hopes are center'd all in thee.

Ver. 9. Behold, O God, our ſhield; and look upon the face of thine anointed.

Omnipotent, whoſe armour none can wield,
Zion's great buckler and defenſive ſhield;

Thy pure untainted eyes cannot behold
Deformed mortals in their sinful mould,
Unless their names be graved on the breast
Of Zion's holy consecrated Priest.
When they his white and glorious garment wear,
Then sin and guilt both wholly disappear:
Because o'erwhelmed in the crimson flood,
And ocean of a dying Surety's blood:
They also, vested with his radiant grace,
Reflect the lustre of his holy face.
They're not themselves now, but divinely trim,
For wholly what they are, they are in him:
And hence JEHOVAH's all-discerning eye
Cannot in them espy deformity.
Then look on him, Lord; and in him on me.

Ver. 10. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

May I possess, as thy domestic child,
The house that by JEHOVAH's name is styl'd:
For royal glories deck those courts of thine,
Which with majestic rays so brightly shine,
That should my mind present an earth of gold,
As full of worldly joys as earth can hold:
Sweet grace so fills thy house, I'd grudge to spare
One moment here, for thousand ages there.
No earthly object shall my love confine,
That Being which possesses all, is mine,
My spirit therefore rather would embrace
The meanest office in his holy place,
And by the threshold of his house within,
Than sit in splendour on a throne of sin,
In Jesus' courts I'd choose the lowest place,
At his saints feet, so I might see his face.

Yea, tho' my lamp of outward peace should burn
Most brightly, yet I would incessant mourn,
While in a wicked Mesech I sojourn.

Ver. 11. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

For God the Lord, whose courts I love to haunt,
Is ev'ry thing that empty souls can want;
A sun for light, a shield for strength; yea, more,
On earth he gives his grace, in heav'n his glore.
This radiant sun, of life and light the source,
Scatters the shades by circumambient course;
Yea, guides bemisted souls with heartsome beams,
And gloriously irradiating gleams.
This massy shield is polish'd bright with pow'r,
For helping weaklings in a per'lous hour.
Here's all that weary travellers would have,
A sun to cherish, and a shield to save.
Grace also here is giv'n t' adorn the soul,
And yield to glory in the heav'nly pole.
All divine treasure to the saint is due;
Nothing's deny'd, if truth itself be true.
The treasure is so vast it can't be told;
Nothing that God can give will God with-hold.
To whom he doth his saving grace impart,
To them he gives himself, his hand, his heart:
Uprightness too of heart and life does fall
Unto their share, who having him, have all.
In them the grace he gives, he still regards;
Gives holiness, and then his gift rewards.
For to his own upright and divine brood
He's bound to grant ev'n all that's great and good,
By's own sure word, firm oath, and sacred blood.

Ver. 12. O Lord of hosts, blessed is the man that trusteth in thee.

O then, JEHOVAH, God of armies strong,
To whom the pow'rs of earth and heav'n belong;
How vastly blessed is the fixed man,
Who by a firm fiducial boldness can,
Through grace and strength dispensed from above,
So sweetly scan the height of divine love,
As to derive his comfort wholly thence,
And on this rock to found his confidence!
Whose faith has rear'd up for a firm abode,
A stable building on a living God?
Who, spoil'd of human props both great and small,
Does choose a triune Deity for all?
What scrolls of bliss are in this *All* inroll'd,
Is too sublime for seraphs to unfold.
Sift, human wisdom, in a deep amaze!
Let rapid floods of life his glory raise,
Till time be drown'd in his eternal praise.

A fourfold Exercise for the Believer in his Lodging on Earth.

I. The HOLY LAW: Or, The Ten Commandments, Exod. xx. 3,—17.

1. NO God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect.
6. All murder shun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and bland'ring spite.
10. Nor covet what's thy neighbour's right.

II. The UNHOLY HEART, the direct opposite to God's holy and righteous law, Rom. vii. 14. Or, The knowledge of sin by the law, Rom. iii. 20.

1. MY heart's to many gods a slave.
2. Of imagery an hideous cave.
3. An hoard of God-dishon'ring crimes.
4. A waster base of holy times.
5. A throne of pride and self-conceit.
6. A slaughter-house of wrath and hate.
7. A cage of birds and thoughts unclean.
8. A den of thieves and frauds unseen.
9. An heap of calumnies unspent.
10. A gulf of greed and discontent.

III. The GLORIOUS GOSPEL: Or, Christ the end of the law for righteousness, Rom. x. 4.

And the absolute need of this remedy inferred from the premises.

HENCE I conclude and clearly see,
There's by the law no life for me;
Which damns each soul to endless thrall,
Whose heart and life fulfils not all.
What shall I do, unless for bail
I from the law to grace appeal?
She reigns through Jesus' righteousness,
Which giving justice full redress,
On grace's door this motto grav'd,
Let sin be damn'd, and sinners sav'd.
O wisdom's deep mysterious way!
Lo, at this door I'll waiting stay,
Till sin and hell both pass away.
But in this bliss to shew my part,
Grant, through thy law grav'd in my heart,
My life may shew thy graving art.

IV. The PRAYER of FAITH.

Which may be conceived in the following words of a certain author.

SIM tuus in vita, tua ſunt mea funera, Chriſte:
Da, precor, imperii ſceptra tenere tui.
Cur etenim, moriens, tot vulnera ſæva tuliſti,
Si non ſum regni portio parva tui?

Cur rigido latuit tua vita incluſa ſepulchro,
Si non eſt mea mors morte fugata tua?
Ergo mihi certam præſtes, O Chriſte, ſalutem;
Meque tuo lotum ſanguine, Chriſte, juva.

Which may be thus Engliſhed:

JESUS, I'm thine in life and death,
Oh let me conqu'ring hold thy throne,
Why ſhar'd the croſs thy vital breath,
If not to make me ſhare thy crown?

Why laid in jail of cruel grave,
If not thy death from death me free?
Then, Lord, inſure the bliſs I crave,
Seal'd with thy blood, and ſuccour me.

The END *of the* BELIEVER'S LODGING.

GOSPEL SONNETS,

PART V.

The Believer's Soliloquy;

Especially in times of desertion, temptation, affliction, &c.

SECT. I.

The deserted Believer longing for perfect freedom from sin.

AH mournful case! what can afford
Contentment, when an absent Lord
Will now his kindness neither prove
By smiles of grace, nor lines of love!

What heart can joy, what soul can sing,
While winter over-runs the spring?
I die, yet can't my death condole;
Lord, save a dying, drooping soul.

In pain, yet unconcern'd I live,
And languish when I should believe.
Lord, if thou cease to come and stay,
My soul in sin will pine away.

In sin, whose ill no tongue can tell,
To live is death, to die is hell;
O save if not from thrall's arrest,
Yet save me, Lord, from sin at least.

This for his merit's ſake I ſeek,
Whoſe blood and wounds do mercy ſpeak;
Who left the rank of glorious choirs,
And heav'nly flow'rs for earthly briers.

Our Samſon took an holy nap
Upon our feeble nature's lap:
He, wand'ring in a pilgrim's weed,
Did taſte our griefs, to help our need.

Earth's fury did upon him light:
How black was Herod's cruel ſpite!
Who, to be ſure of murd'ring one,
Leſt he be ſpar'd did pity none!

Hell hunts the Babe a few days old,
That came to riſle Satan's fold;
All hands purſu'd him ev'n to death,
That came to ſave from ſin and wrath.

O mercy, ignorant of bounds!
Which all created thought confounds;
He ran outright a ſaving race
For them that unto death him chaſe.

O ſin! how heavy is thy weight,
That preſs'd the glorious God of might,
Till proſtrate on the freezing ground,
He ſweat his clotted blood around!

His hand the pond'rous globe does prop,
This weight ne'er made him ſweat a drop:
But when ſin's load upon him lies,
He falls and ſweats, and groans and dies.

Alas! if God ſink under ſin,
How ſhall the man that dies therein!
How deeply down, when to the load
He adds the ſlighted blood of God?

Lord, let thy fall my riſe obtain,
Thy grievous ſhame my glory gain;
Thy croſs my laſting crown procure,
Thy death my endleſs life inſure.

O ſend me down a draught of love,
Or take me hence to drink above:
Here Marah's water fills my cup,
But there all griefs are ſwallow'd up.

Love here is ſcarce a faint deſire;
But there the ſpark's a flaming fire.
Joys here are drops that paſſing flee,
But there an ever-flowing ſea.

My faith, that ſees ſo darkly here,
Will there reſign to viſion clear;
My hope, that's here a weary groan,
Will to fruition yield the throne.

Here fetters hamper freedom's wing,
But there the captive is a king:
And grace is like a bury'd ſeed,
But ſinners there are ſaints indeed.

Thy portion's here a crumb at beſt,
But there the Lamb's eternal feaſt:
My praiſe is now a ſmother'd fire,
But then I'll ſing and never tire.

Now duſky ſhadows cloud my day,
But then the ſhades will flee away:
My Lord will break the dimming glaſs,
And ſhew his glory face to face.

My num'rous foes now beat me down,
But then I'll wear the victor's crown;
Yet all the revenues I'll bring
To Zion's everlaſting King.

SECT. II.

The deserted Believer's prayer under complaints of unbelief, darkness, deadness, and hardness.

WHAT means this wicked, wand'ring heart?
This trembling ague of my soul?
Would Jesus but a look impart,
One look from him would make me whole.

But will he turn to me his face,
From whom he justly did withdraw?
To me who slighted all that grace
I in my past experience saw?

Lord, for thy promise sake, return,
Apply thy pard'ning, cleansing blood;
Look down with pity on a worm,
With cov'nant-mercy do me good.

When thy free Sp'rit the word applies,
And kindly tells me thou art mine,
My faithless sinking heart replies,
Ah, Lord! I wish I could be thine.

My faith's so 'nighted in my doubts,
I cast the offer'd good away;
And lose, by raising vain disputes,
The wonted blessings of the day.

Was e'er one press'd with such a load,
Or pierc'd with such an unseen dart?
To find at once an absent God,
And yet, alas! a careless heart?

Such grief as mine, a griefless grief,
Did ever any mortal share!
An hopeless hope, a lifeless life,
Or such unwonted careless care?

'Tis sad, Lord! when for night's solace,
Nor moon, nor starry gleams appear:
Yet worse, when in this dismal case
My heart is harden'd from thy fear.

'Twas not because no show'rs did flow
Of heav'nly manna at my door;
But by my folly I'm into
A worse condition than before.

Come, Lord, with greater pow'r; for why,
Mine, sure, is not a common case:
Thou offer'st to unvail; yet I
Do scarce incline to see thy face.

Such languid faint desires I feel
Within this wicked stupid heart:
I should, I would, but that I will
I hardly dare with truth assert.

O to be free of that vile wrack,
That basely keeps me from my God!
I flee from thee, Lord; bring me back
By tender love, or by thy rod.

In paths of righteousness direct,
New proofs of thy remission give;
Then of thy name I'll mention make
With grateful praises while I live.

On banks of mercy's boundless deep,
With sweeter ease I'll soar and sing,
Than kings of feather'd hosts, that sweep
The oozy shore with easy wing.

But if thy mind omniscient know
I'm for this absent bliss unfit,
Give grace to hate my sins, and to
Their righteous punishment submit.

But let me ne'er thy Spirit lack,
That by his aid my pray'rs may come
Before him who can wiſely make
Ev'n diſtance lead his people home.

Deep wiſdom can my ſoul prepare
By preſent woes for abſent bliſs.
By acid griefs that now I ſhare,
He can convey the joys I miſs.

Who all from nothing's womb diſclos'd,
Can make th' amazing product ceaſe;
With him our order is confus'd,
By him confuſion brings forth peace.

Then, Lord, ne'er let me baſely ſpurn
Againſt thy ſearchleſs unknown ways;
But magnify thy work, and turn
My groans and murmurs into praiſe.

Let me ſubmiſſive, while I live,
Thy awful juſtice own with fear:
Yet penſive let me never grieve
Thy tender mercy by deſpair.

Since though by ſin I foully ſwerv'd,
And lewdly from my glory fell,
I'm chaſten'd here, and not reſerv'd
To feel the weight of ſin in hell.

Thy high right hand's once joyful days
In my diſtreſs I'll call to mind;
And own that all thy darkeſt ways
Will clearly prove thee good and kind.

SECT. III.

The Believer wading thro' deeps of deſertion and corruption.

LORD, when thy face thou hid'ſt,
And leav'ſt me long to plore,

I faithleſs doubt of all thou didſt
And wrought'ſt for me before.

No marks of love I find,
No grains of grace, but wracks;
No track of heav'n is left behind,
No groan, no ſmoaking flax.

But ſay, if all the guſts
And grains of love be ſpent,
Say, *Farewell Chriſt, and welcome luſts:*
Stop, ſtop; I melt, I faint.

Lord, yet thou haſt my heart,
This bargain black I hate;
I dare not, cannot, will not part
With thee at ſuch a rate.

Once like a father good,
Thou didſt with grace perfume;
Waſt thou a father to conclude
With dreadful judge's doom?

Confirm thy former deed,
Reform what is defil'd;
I was, I am, I'll ſtill abide
Thy choice, thy charge, thy child.

Love-ſeals thou didſt impart,
Lock'd up in mind I have;
Hell cannot raſe out of my heart
What heav'n did there ingrave.

Thou once did make me whole
By thy almighty hand;
Thou mad'ſt me vow and gift my ſoul;
Both vow and gift ſhall ſtand.

But, ſince my folly groſs
My joyful cup did ſpill,

Make me the captive of thy croſs,
Submiſſive to thy will.

Self in myſelf I hate,
That's matter of my groan;
Nor can I rid me from the mate
That cauſes me to moan,

O frail, unconſtant fleſh!
Soon trapt in ev'ry gin;
Soon turn'd, o'erturn'd, and ſo a-freſh
Plung'd in the gulf of ſin.

Shall I be ſlave to ſin,
My Lord's moſt bloody foe!
I feel its pow'rful ſway within,
How long ſhall it be ſo?

How long, Lord, ſhall I ſtay?
How long in Meſech here?
Diſhon'ring thee from day to day,
Whoſe name's to me ſo dear?

While ſin, Lord, breeds my grief,
And makes me ſadly pine;
With blinks of grace, O grant relief,
Till beams of glory ſhine.

SECT. IV.

Complaint of ſin, ſorrow, and want of love.

IF black doom by deſert ſhould go,
Then, Lord, my due deſert is death;
Which robs from ſouls immortal joy,
And from their bodies mortal breath.

But in ſo great a Saviour,
Can e'er ſo baſe a worm's annoy
Add any glory to thy pow'r,
Or any gladneſs to thy joy?

Thou justly may'st me doom to death,
And everlasting flames of fire;
But on a wretch to pour thy wrath
Can never sure be worth thine ire.

Since Jesus the atonement was,
Let tender mercy me release;
Let him be umpire of my cause,
And pass the gladsome doom of peace.

Let grace forgive, and love forget
My base, my vile apostasy;
And temper thy deserved hate
With love and mercy toward me.

The ruffling winds and raging blasts
Hold me in constant cruel chace;
They break my anchors, sails, and masts,
Allowing no reposing place.

The boist'rous seas with swelling floods,
On ev'ry side against me fight.
Heav'n, overcast with stormy clouds,
Dims all the planets guiding light.

The hellish furies lie in wait,
To win my soul into their pow'r;
To make me bite at ev'ry bait,
And thus my killing bane devour.

I lie inchain'd in sin and thrall,
Next border unto black despair;
Till grace restore, and of my fall
The doleful ruins all repair.

My hov'ring thoughts would flee to glore,
And nestle safe above the sky;
Fain would my tumbling ship ashore
At that sure anchor quiet lie.

But mounting thoughts are haled down
With heavy poiſe of corrupt load;
And bluſt'ring ſtorms deny with frown
An harbour of ſecure abode.

To drown the wight that wakes the blaſt,
Thy ſin-ſubduing grace afford;
The ſtorm might ceaſe, could I but caſt
This troublous Jonah over-board.

Baſe fleſh, with fleſhly pleaſures gain'd,
Sweet grace's kindly ſuit declines;
When mercy courts me for its friend,
Anon my ſordid fleſh repines.

Soar up, my ſoul, to Tabor hill,
Caſt off this lothſome preſſing load;
Long is the date of thine exile,
While abſent from the Lord thy God.

Dote not on earthly weeds and toys,
Which do not, cannot ſuit thy taſte:
The flow'rs of everlaſting joys
Grow up apace for thy repaſt.

Sith that the glorious God above
In Jeſus bears a love to thee;
How baſe, how brutiſh is thy love
Of any being leſs than he?

Who for thy love did chooſe thy grief,
Content in love to live and die:
Who lov'd thy love more than his life,
And with his life thy love did buy.

Since then the God of richeſt love
With thy poor love enamour'd is;
How high a crime will thee reprove
If not enamoured deep with his?

Since on the verdant field of grace
His love does thine so hot pursue:
Let love meet love with chaste embrace,
Thy mite a thousand-fold is due.

Rise love, thou early heav'n, and sing,
Young little dawn of endless day:
I'll on thy mounting fiery wing
In joyful raptures melt away.

SECT. V.

The deserted soul's prayer for the Lord's gracious and sin-subduing presence.

KIND Jesus, come in love to me,
And make no longer stay;
Or else receive my soul to thee,
That breathes to be away.

A Lazar at thy gate I lie,
As well it me becomes,
For children's bread asham'd to cry;
O grant a dog the crumbs.

My wounds and rags my need proclaim,
Thy needful help insure:
My wounds bear witness that I'm lame,
My rags that I am poor.

Thou many at thy door dost feed
With mercy when distrest;
O wilt thou not shew an alms deed
To me among the rest?

None else can give my soul relief,
None else can ease my moan,
But he whose absence is my grief:
All other joys be gone.

How can I ceaſe from ſad complaint,
How can I be at reſt?
My mind can never be content
To want my noble gueſt.

Drop down, mine eyes, and never tire,
Ceaſe not on any terms,
Until I have my hearts deſire,
My Lord within mine arms.

My heart, my hand, my ſpirits fail,
When hiding off he goes;
My fleſh, my foes, my luſts prevail,
And work my daily woes.

When ſhall I ſee that glorious ſight
Will all my ſins deſtroy?
That Lord of love, that lamp of light,
Will baniſh all annoy?

O could I but from ſinning ceaſe,
And wait on Piſgah's hill,
Until I ſee him face to face,
Then ſhould my ſoul be ſtill.

But ſince corruption cleaves to me
While I in Kedar dwell;
O give me leave to long for thee,
For abſence is a hell.

Thy glory ſhould be dear to me,
Who me ſo dear haſt bought:
O ſave from rend'ring ill to thee
For good which thou haſt wrought.

With fear I crave, with hope I cry,
Oh promis'd favour ſend;
Be thou thyſelf, though changeling I
Ungratefully offend.

Out of thy way remove the lets,
Cleanse this polluted den;
Tender my suits, cancel my debts:
Sweet Jesus, say, Amen.

SECT. VI.

The Song of Heaven desired by Saints on Earth.

AURORA veils her rosy face
When brighter Phœbus takes her place;
So glad will grace resign her room
To glory in the heav'nly home.

Happy the company that's gone
From cross to crown, from thrall to throne;
How loud they sing upon the shore,
To which they sail'd in heart before!

Bless'd are the dead, yea, saith the word,
That die in Christ the living Lord,
And on the other side of death
Thus joyful spend their praising breath:

" Death from all death has set us free,
" And will our gain for ever be;
" Death loos'd the massy chains of wo,
" To let the mournful captives go.

" Death is to us a sweet repose;
" The bud was op'd to shew the rose;
" The cage was broke to let us fly,
" And build our happy nest on high.

" Lo, here we do triumphant reign,
" And joyful sing in lofty strain:
" Lo, here we rest, and love to be,
" Enjoying more than faith could see.

" The thousandth part we now behold,
" By mortal tongues was never told;

" We got a taſte, but now above
" We forage in the fields of love.

" Faith once ſtole down a diſtant kiſs,
" Now love cleaves to the cheek of bliſs:
" Beyond the fears of more miſhap
" We gladly reſt in glory's lap.

" Earth was to us a ſeat of war,
" In thrones of triumph now we are.
" We long'd to ſee our Jeſus dear,
" And ſought him there, but find him here.

" We walk in white without annoy,
" In glorious galleries of joy:
" And crown'd with everlaſting bays,
" We rival Cherubs in their praiſe.

" No longer we complain of wants,
" We ſee the glorious King of ſaints,
" Amidſt his joyful hoſts around,
" With all the divine glory crown'd.

" We ſee him at his table head
" With living water, living bread,
" His cheerful gueſts inceſſant load
" With all the plenitude of God.

" We ſee the holy flaming fires,
" Cherubic and ſeraphic quires;
" And gladly join with thoſe on high,
" To warble praiſe eternally.

" Glory to God that here we came,
" And glory to the glorious Lamb.
" Our light, our life, our joy, our all
" Is in our arms, and ever ſhall.

" Our Lord is ours, and we are his;
" Yea, now we ſee him as he is:

" And hence we like unto him are,
" And full his glorious image ſhare.

" No darkneſs now, no diſmal night,
" No vapour intercepts the light;
" We ſee for ever face to face,
" The higheſt Prince in higheſt place.

" This, this, does heav'n enough afford,
" We are for ever with the Lord:
" We want no more, for all is giv'n;
" His preſence is the heart of heav'n."

While thus I laid my liſt'ning ear
Cloſe to the door of heav'n to hear;
And then the ſacred page did view,
Which told me all I heard was true;

Yet ſhew'd me that the heav'nly ſong
Surpaſſes every mortal tongue,
With ſuch unutterable ſtrains
As none in fett'ring fleſh attains:

Then ſaid I, " O to mount away,
" And leave this clog of heavy clay!
" Let wings of time more haſty fly,
" That I may join the ſongs on high."

The END *of the* BELIEVER'S SOLILOQUY.

GOSPEL SONNETS.

PART VI.

The Believer's Principles,

CONCERNING

1. CREATION AND REDEMPTION.
2. LAW AND GOSPEL.
3. JUSTIFICATION AND SANCTIFICATION.
4. FAITH AND SENSE.
5. HEAVEN AND EARTH.

CHAP. I.

The BELIEVER'S PRINCIPLES concerning *Creation* and *Redemption;* or, Some of the first Principles of the Oracles of God.

SECT. I.

OF CREATION.

The first chapter of Genesis compendized; or, the first seven days work, from the following Latin lines, Englished.

PRima dies cœlum, & terram, lucemque, creavit.
Altera distendit spatium, discrimen aquarum.
Tertia secernens undas, dat gramina terris.
Quarta creat solem & lunam, cœlestiaque astra.
Quinta dedit pisces, eadem genus omne volantum.
Sexta tulit pecudes, hominem quoque quem Deus ipse.
Condidit; inde operis requies lux septima fulsit.

In Engliſh thus:

1. The firſt day heav'n, earth, light, Jehovah ſent.
2. The next, a water-ſund'ring firmament. [pride.
3. The third made dry land ſpring with flow'ry
4. The fourth ſet up bright lamps time to divide.
5. The fifth brought ſwimming fiſh and flying fowl.
6. The 6th, earth's herds, and man to bear the rule.
7. The 7th brought forth no more, yet brought the
The lab'ring creature's and Creator's reſt. [beſt,

Or thus:

The firſt day at JEHOVAH's word,
Did heav'n, and earth, and light afford.

The next a firmament ſo wide
As might the water's courſe divide.

The third, ſevering land from ſeas,
Made earth produce herbs, graſs, and trees.

The fourth, ſun, moon, and ſtars of light,
Set up to rule the day and night.

The fifth made fiſh in depths to move,
And fowls to fly in air above.

The ſixth all earthly beaſts did bring,
And man to be the creature's king.

The ſeventh of all theſe days the beſt,
Was made for God and man to *reſt*.

Redemption-work doth bring again
The firſt of theſe to be the main;

Fetching *new heav'ns* and *earth* in ſight,
And immortality to light.

Since then the *firſt* is now the *beſt*,
Keep well this pledge of endleſs *reſt*.

THE SUM OF CREATION.

All things from nothing, to their sov'reign Lord,
Obedient rose at his commanding word.
Fair in his eye the whole creation stood;
He saw the building and pronounc'd it good.

And now each work (while nature's fabric stands)
Loud for its wise and mighty Lord demands
A rent of praise, a loud and lofty song,
From ev'ry rational beholder's tongue.

SECT. II.

OF REDEMPTION.

The mystery of the Redeemer's incarnation; or, God manifested in the flesh, 1 Tim. iii. 16. John i. 14.

WHAT though the waters, struck with dread,
Rise up and form a pyramid?
Though floods should gush from rocks and stones,
Or living souls from wither'd bones?

To hear of an *incarnate* God,
Is yet more wonderful and odd;
Or to behold how God most high
Could in our nature *breathe* and *die*.

What though the bright angelic forms
Degraded were to crawling worms?
These creatures were but creatures still,
Transform'd at their Creator's will.

Though creatures change a thousand ways,
It cannot such amazement raise,
Nor such a scene as this display,
Th' *eternal Word a piece of clay*.

God-man a strange contexture fix'd;
Yet not confused nor commix'd;

Yet ſtill a myſtery great and freſh,
A *Spirit* infinite made *fleſh*.

What though when *nothing* heard his call,
Nothing obey'd and brought forth *all?*
What though he nothing's brood maintain,
Or all annihilate again?

Let nothing into being paſs,
Or back again to what it was?
But lo! the God of *beings* here,
As turn'd to *nothing* doth appear.

All heav'n's aſtoniſh'd at his form,
The mighty God became a worm.
Down Arian pride to him ſhall bow,
He's Jeſus and JEHOVAH too.

THE SUM OF REDEMPTION.

With haughty mind to *Godhead* man aſpir'd,
With loving mind our *manhood* God deſir'd:
Man was by *pride* from place of pleaſure chas'd,
God-man by *love* in greater pleaſure plac'd.

Man ſeeking to *aſcend* procur'd our fall,
God yielding to *deſcend* remov'd our thrall:
The judge was caſt, the guilty to acquit,
The ſun defac'd to lend the ſhades the light.

SECT. III.

The REDEEMER'S WORK; or, CHRIST all in all, and our complete Redemption.

A Goſpel-Catechiſm for young Chriſtians.

QUESTION.

KIND teacher, may I come to learn
In this abrupt addreſs,
By framing queſtions that concern
My endleſs happineſs?

ANSWER.

Yea, child; but if you'd learn to run
The great salvation-race,
Know that the name of Christ alone
Can answer ev'ry case.

Q. By sin, my God and all is lost,
O where may God be found?
A. In Christ; for so the Holy Ghost
Shews by the joyful sound.

Q. But how will God with sinful me
Again be reconcil'd?
A. In Christ, in whom his grace to thee
And favour is reveal'd.

Q. O how shall I a sharer prove,
And see his glorious grace?
A. In Christ, the image of his love,
And brightness of his face.

Q. Where shall I seek all divine store,
And without fail obtain;
A. In Christ, in whom for evermore
His fulness does remain.

Q. But how shall I escape, and flee
Th' avenging *wrath* of God?
A. In Christ, who bore upon the tree
That whole amazing load.

Q. Alas! I'm daily apt to stray,
How shall I heav'nward make?
A. Through Christ the *consecrated way*,
Design'd for thee to take.

Q. Ah! where's my title, right, or claim
To that eternal bliss?
A. In Christ alone, that glorious name,
The Lord our righteousness.

Q. But who unfit can enter there,
Or with such nasty feet.
A. Christ by his blood presents thee *fair*,
His Spirit makes thee *meet*.

Q. But mayn't my spirit, weak as grass,
Fail ere it reach the length?
A. Jesus the Lord thy righteousness
Will be the Lord thy *strength*.

Q. Mayn't hellish hosts, and wicked foes,
Sore by the way molest?
A. Christ is a friend to bridle those,
And give the weary *rest*.

Q. Mayn't *guilty* conscience loudly brand,
And all my comfort chace?
A. Christ with a pardon in his hand
Can shew his smiling face.

Q. But how can divine mercy vent,
Where sins are great and throng?
A. Christ is the channel with descent
That mercy runs along.

Q. But may not *justice* interpose,
And stand in mercy's way?
A. Jesus did all the debt thou owes
To divine justice pay.

Q. Where shall mine eyes the pardon spy,
Unto my saving good?
A. In Christ's free *promise* see it lie,
In his atoning blood.

Q. What ground have I to trust and say,
The promise is not vain?
A. In Christ the promises are *Yea*
In him they are *Amen*.

Q. But where is Christ himself, O where
With promises so sweet?
A. Christ's in the promises, and there
Thy faith and he may meet.

Q. Is Christ in them, and they in Christ?
How shall I this descry?
A. His blood and Spirit therein list
To seal and to apply.

Q. 'Gainst legal fiery threats of wrath,
Pray what defence is best?
A. Christ's full obedience ey'd by faith;
There should the guilty rest.

Q. But how shall *faith* be had? Alas!
I find I can't believe.
A. Christ is the author of that grace,
And faith is his to give.

Q. Ah! when may faithless I expect
He'll such a bliss bequeath?
A. He will of unbelief convict,
And pave the way for faith.

Q. *Repentance* must attend, but whence
Shall I this grace receive?
A. Christ is exalted as a prince
All needful grace to give.

Q. How can so vile a lump of dust
Heart-holiness expect?
A. Christ by his holy Spirit must
This gradual change effect.

Q. How shall I do the *works* aright,
I'm daily bound unto?
A. Christ in thee, by his Spirit's might,
Works both to *will* and *do*.

Q. How shall my *maladies* be heal'd,
So sore molesting me?
A. Christ is the great Physician seal'd,
The Lord that healeth thee.

Q. By *prayer* I ought to seek his face,
This course how shall I drive?
A. 'Tis Christ alone that has the grace
And sp'rit of pray'r to give.

Q. *Salvation-work* is great and high,
Alas! what shall I do?
A. Christ as the *Alpha* thereof eye,
And the *Omega* too.

Q. What pillar then is most secure
To build my *hope* upon?
A. Christ only the *foundation-sure*,
The living corner-stone.

Q. When I'm with black *pollution* stain'd,
How shall I cleansed be?
A. Christ is a *fountain* for that end
Set open wide for thee.

Q. What shall I do, when *plagues* abound,
With *sorrows*, griefs, and fears?
A. Christ has a *balsam* for thy wounds,
A *bottle* for thy tears.

Q. But is there any help for one
That *utterly* is lost?
A. Christ saves from sin, and he alone,
E'en to the *uttermost*.

Q. But where shall I be safe at last
From *hell* and endless death?
A. Christ is a *refuge* from the blast
Of everlasting wrath.

Q. But mayn't ev'n nat'ral death to me
Become a dreadful thing?
A. Christ by his death in love to thee
Did ev'ry death unsting.

Q. Why, Sir, is Christ the whole you say?
No answer else I find.
A. Because, were Christ our ALL away.
There's nothing left behind.

Q. How can he answer ev'ry case,
And help in ev'ry thrall?
A. Because he is the Lord of grace,
JEHOVAH all in all.

Q. How is he present to supply,
And to relieve us thus?
A. Because his glorious name is nigh,
IMMANUEL, God with us.

Q. Has he alone all pow'r to save,
Is nothing left to man?
A. Yea, without Christ we nothing have,
Without him nothing can.

Q. May'nt some from hence take latitude
And room their lusts to please
If Christ do all, then very good,
Let us take carnal ease?

A. Christ will in flaming vengeance come,
With fury in his face,
To damn his foes that dare presume,
And thus abuse his grace.

SECT. IV.

Faith and *works* both excluded from the matter of justification before God, that redemption may appear to be only in Christ.

WHO dare an holy God addreſs,
With an unholy righteouſneſs?
Who can endure his awful probe,
Without perfection for their robe?

None could his great tribunal face,
Were faith itſelf their faireſt dreſs:
Faith takes the robe, but never brags
Itſelf has ought but filthy rags.

Faith claims no ſhare, and works far leſs,
In juſtice-pleaſing righteouſneſs;
The ſervant were to be abhorr'd,
Would claim the glory of his lord.

Blaſphemous unbelief may claim
The praiſes of the worthy Lamb:
But faith diſclaiming all its beſt,
Not on itſelf, but Chriſt, will reſt.

I'm ſav'd and juſtify'd by faith,
Which yet no ſaving value hath;
Nor e'er pretends to ſave from thrall
But in its object has its all.

'Tis Chriſt alone ſaves guilty me,
And makes my right to life ſo free,
That in himſelf it ſtands alone:
Faith takes the right, but gives me none.

I dare not act with this intent,
For acts of mine to draw the rent;

Nor do good works with this design,
To win the crown by works of mine.

I'd thus the promis'd grace forsake,
Nor Jesus for my Saviour take;
Yea, thus would dreadfully presume,
And work mine own eternal doom.

Presumption cannot rise more high,
I'd make the truth of God a lie,
The God of truth a liar too;
What more mischief could Satan do?

Why I'd discredit God's record
Concerning Jesus Christ the Lord,
His glorious and eternal Son,
Whose blood has life eternal won.

In him, says God, this life I give,
In him shall therefore men believe,
My gift embracing in their arms:
None shall sav'd on other terms.

Vain man must stoop and freely take,
Or else embrace a burning lake:
Proud natnre must submit to grace,
And to the divine righteousness.

In vain on works our hope is built,
Our actions nothing are but guilt:
The best obedience of our own
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God?
What mortal vigour can withstand
The vengeance of his lifted hand?

The law can never save us now,
To damn is all that it can do.

Heav'n casts all righteousness of ours;
The law of works is out of doors.

No merit, money, more or less,
Can buy the gift of righteousness.
O may I take what heav'n does give:
JEHOVAH help me to believe;

And in that righteousness to trust,
Which only makes a sinner just.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

CHAP. II.

The BELIEVER'S PRINCIPLES concerning the *Law* and *Gospel*.

PARTICULARLY,

1. *The* Mystery,
2. *The* Difference,
3. *The* Harmony, *and*
4. *The* Place *and* Station

} *of* Law *and* Gospel.

SECT. I.

The mystery of *law* and *gospel*.

THOUGH law commands and gospel-grace
Agree in mutual joint embrace *a*;
Yet law and gospel in a shock
Can never draw an equal yoke *b*.

The law of works the law of grace,
Can't stand together in one place;

a Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law. Gal. iii. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

b Psalm cxxx. 3, 4. If thou, Lord, shouldst mark iniquities: O Lord, who shall stand? But there is forgiveness with thee; that thou mayest be feared. *v.* 7, 8. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. And cxliii. 2. O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified. *v.* 8. Cause me to hear thy loving kindness in the morning, for in thee do I trust: cause me know the way wherein I should walk, for I lift up my soul unto thee.

The brighter ſcene deſtroys the dark,
As Dagon fell before the ark *c*.

They harmonize like marry'd pairs *d*.
Yet are at odd's, and keep not ſquares *e*:
As *mercy* ſtands from *merit* far,
The *letter* and the *ſpirit* jar *f*.

The law does goſpel-comforts harm,
The goſpel breaks the legal arm *g*;

c Rom. vi. 14, 15. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid. Chap. vii. 4, 5, 6. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt: that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. 2 Cor. iii. 7,—10. But if the miniſtration of death written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit, be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

d Gal. iii. 24. Wherefore the law was our ſchool-maſter to bring us unto Chriſt, that we might be juſtified by faith.

e Rom. xi. 6. And if [election be] by grace, then is it no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace: otherwiſe work is no more work.

f 2 Cor. iii. 6. The letter killeth, but the ſpirit giveth life.

g Heb. ii. 15. And deliver them who through fear of

Yet both exalt each other's horn,
And garlands bring their heads t' adorn *h*.

I through the law am dead to it,
To legal works and self-conceit *i*;
Yet, lo! through gospel-grace I live,
And to the law due honour give *k*.

The law great room for boasting makes,
But grace my pride and boasting breaks *l*;
Yet all my boasts the law does kill *m*,
And grace makes room to boast my fill *n*.

death were all their lifetime subject to bondage. Phil. iii. 7, 8, 9. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

h Gal. ii. 19. For I through the law am dead to the law, that I might live unto God.

i Rom. vii. 6. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. *v.* 9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

k Rom. vii. 4. Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. And x. 4. Christ is the end of the law for righteousness to every one that believeth.

l Rom. iii. 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

m Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

n 1 Cor. i. 29, 30, 31. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of

The gospel makes me keep the law *o*,
Yet from its painful service draw *p*:
It does all law demands fulfil *q*,
Yet makes them wholly void and null *r*.

The gospel gives me no command *f*,
Yet by obeying it I stand *s*;
To strict obedience though it call *t*,
Does bind to none, but promise all *u*.

God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

o Titus ii. 11, 12. For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.

p Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

q Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God *did*, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

r Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law.

f Gal. iii. 8. And the scripture foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

s Mark xvi. 16. He that believeth and is baptized, shall be saved.

t 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

u John iii. 17. God sent not his Son into the world to

The law does ſtrict *commandment* give
That I the goſpel-news believe *v*;
But yet it *teaches* no ſuch thing,
Nor e'er could goſpel-tidings bring *w*.

When I the goſpel-truth believe,
Obedience to the law I give *x*,
And when I don't the law * obſerve,
I from the goſpel-method ſwerve *y*.

Yet, if I do the law † obey,
I am not in the goſpel-way *z*;

condemn the world; but that the world through him might be ſaved. And xii. 47. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to ſave the world. Heb. viii. 10, 11, 12. For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

v John iii. 18. He that believeth on him is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.

w Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things ſhall live by them. And iii. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

x John iii. 18. He that believeth on him, is not condemned.

* Viz. *As it is a rule.*

y Titus ii. 11, 12. *See letter* o *forecited.*

† Viz. *As it is a covenant.*

z Gal. v. 3, 4. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

Which does to new obedience draw *a*,
Yet is the goſpel no new law *b*.

As precepts to the law belong,
Yet in the goſpel-field are throng *c*.
Curs'd ev'ry goſpel-ſlighter is *d*,
Yet all its office is to *bleſs e*.

Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

a Rom. xvi. 25, 26.—The myſtery which was kept ſecret ſince the world began,—now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

b Gal. iii. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

c Matth. v. 17.—48. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. For verily I ſay unto you, Till heaven and earth paſs, one jot or one title ſhall in no wiſe paſs from the law, till all be fulfilled, &c. Pſal. cxix. 96. I have ſeen an end of all perfection; but thy commandment is exceeding broad.

d Heb. x. 26,—29. For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes law, died without mercy, under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace? Chap. xii. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.

e Rom. xv. 29. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſ-

It from the law has pow'r to *kill f*,
Yet *saving* does its pow'r fulfil *g*;
No savour but of *life* it hath *h*,
Yet most the savour is of *death i*.

Weakness perfection doth exclude,
The law is perfect, just, and good *k*:
Yet can it nothing *perfect* make,
But all the *comers to it* break *l*.

pel of Christ. Acts iii. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

f John iii. 18.—He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. Mark xvi. 16.—He that believeth not, shall be damned. Heb. ii. 3. How shall we escape, if we neglect so great salvation?

g Eph. i. 13. In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

h Phil. ii. 16. Holding forth the word of life, &c. 2 Tim. i. 1. Paul an apostle of Jesus Christ, by the will of God according to the promise of life, which is in Christ Jesus. *v.* 10.—Our Saviour Jesus Christ—hath abolished death, and hath brought life and immortality to light through the gospel.

i 2 Cor. ii. 16. To the one we are the savour of death unto death, &c.

k Psal. cxix. 96. I have seen an end of all perfection; but thy commandment is exceeding broad. Rom. vii. 12. Wherefore the law is holy; and the comandment holy, and just, and good. Heb. vii. 19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

l Heb. viii. 19. *See letter* k. Chap. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

Strength to the goſpel does belong,
Mighty through God it is, and ſtrong *m* :
It to the law does ſtrength emit,
Yet 'tis the law gives ſtrength to it.

The goſpel gives the law, I ſee,
Sufficient ſtrength to juſtify *n*;
Yet may I ſay, in truth it is
The law that gives the goſpel this *o*:

For as the law no ſinner clears,
But who the goſpel-garment wears:
So none are juſtified by grace,
Unleſs the law-demands have place *p*.

m Rom. i. 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek. 2 Cor. x. 4, 5. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds: caſting down imaginations and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.

n Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. *v.* 3, 4. For what the law could not do, in that it was weak through the fleſh, God *did*, ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

o Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law. Chap. x. 4. For Chriſt is the end of the law for righteouſneſs to every one that believeth.

p Rom. iii. 19,—22. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world may become guilty before God. Therefore by the deeds of the law, there ſhall be no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. But now the righte-

Again the law, which yet seems worse,
Gives gospel-news condemning force *q*;
Yet they are news that never can,
Nor never will condemn a man *r*.

Dread threat'nings to the law pertain *s*,
Not to the gospel's golden chain *t*:
Yet all law-threats and Sinai's ire
To gospel-grace are walls of fire *u*.

The righteous law assoileth none
Of Adam's guilty race, save one *v*.

ousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Chap. v. 19.—By the obedience of one shall many be made righteous. *v.* 21.—Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

q John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

r Luke ii. 10, 11. And the angel said unto them [the shepherds] Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. John iii. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Chap. xii. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

s Gal. iii. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

t Acts xiii. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

u Mark xvi. 16.—He that believeth not shall be damned. Heb. ii. 3. How shall we escape, if we neglect so great salvation? Chap. x. 26,—29. *See letter* d *forecited.*

Who being guilty, for this cauſe
By God's juſt law condemned was *w*.

Yet free of guilt it did him ſee;
Hence fully clear'd, and ſet him free *x*.
Yet, had not guilt his ſoul involv'd,
By law he could not been abſolv'd *y*.

But he withal condemn'd and ſpoil'd
The law of works, which him aſſoil'd *z*:

v Rom. v. 19. For as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. John xvii. 4. I have glorified thee on earth: I have finiſhed the work which thou gaveſt me to do.

w Iſa. liii. 6. The Lord hath laid on him the iniquity of us all. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

x Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens. Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. 1 Tim. iii. 16. And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Rom. ii. 13. For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified. Iſa. l. 8. He is near that juſtifieth me, who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me.

y 2 Cor. v. 21. God hath made Chriſt to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. 1 Pet. iii. 18. Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit.

z Col. ii. 14, 15. Blotting out the hand-writing of

And now the law is (in these views)
The marrow of the gospel-news *a*.

The law can justify no man
That is a sinner *b*, yet it can
Thus favour sinful men, and free
The chief of sinners, guilty me *c*.

The gospel too acquitteth none
That have not put perfection on *d*.

ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God *did*, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

a Rom. x. 4. For Christ is the end of the law for righteousness, to every one that believeth. Isa. xlv. 24. Surely, shall one say, In the Lord have I righteousness and strength. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

b Rom. iii. 19, 20. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

c The law of works as fulfilled by Christ, can and does so, Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. *v.* 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

And yet it cleareth none (I grant)
But those who all perfection want *e*.

Those that with gospel-clearance meet,
Must by the law be found complete *f*:
Yet never could (again I grant)
The gospel justify a saint *g*.

All perfect persons it controuls *h*,
And justifies ungodly souls *i*;

d Rom. iii. 21, 22. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference.

e Rom. iv. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

f 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Col. ii. 10. And ye are complete in him, which is the head of all principality and power.

g Matth. ix. 13.—I am not come to call the righteous, but sinners to repentance. Rom. iii. 10. There is none righteous, no not one. Chap. ix. 30, 31, 32. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore, because they sought it not by faith, but as it were by the works of the law. Chap. x. 3. Israel being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 1 Tim. i. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

h Matth. xxi. 31. Jesus saith unto them [the Pharisees], Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. Luke xviii. 9,—14. And Jesus spake this parable unto certain

Yet ſtill no man its grace partakes
But whom it truly godly makes *k*.

which truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed: and he that humbleth himſelf, ſhall be exalted. *v.* 21, 22. And he [the ruler] ſaid, All theſe have I kept from my youth up. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven, and come, follow me.

j Rom. iv. 5, 6. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.

k Titus ii. 11,—14. The grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt: who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. Chap. iii. 4, 5. After that the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. *v.* 8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.

The law withſtands the goſpel path *l*,
Which yet its approbation hath *m*;
The goſpel thwarts the legal way *n*,
Yet will approve the law for ay *o*.

Hence though the goſpel's comely frame
Doth openly the law condemn *p*:

l 1 Cor. xv. 56.—The ſtrength of ſin is the law. Rom. vi. 14. Sin ſhall not have dominion over you: for ye are not under the law, but under grace. Chap. x. 3. Iſrael being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

m Iſa. xlii. 21. The Lord is well pleaſed for his righteouſneſs ſake, he will magnify the law and make it honourable. Matth. iii. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

n Rom. ix. 31, 32, 33. But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone; as it is written, Behold, I lay in Zion a ſtumbling-ſtone, and rock of offence; and whoſoever believeth on him ſhall not be aſhamed.

o Rom. vii. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. *v.* 10. And the commandment which was ordained to life, I found to be unto death. *v.* 12. Wherefore the law is holy, and the commandment holy, and juſt, and good.

p Rom. v. 5,—9. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things, ſhall live by them. But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above): or, Who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead). But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, That if thou ſhalt confeſs with thy mouth the

Yet they are blind, who never saw
The gospel justify the law *q*.

Thus gospel-grace and law-commands,
Both bind and loose each other's hands:
They can't agree on any terms *r*,
Yet hug each other in their arms *f*.

Those that divide them cannot be
The friends of truth and verity *s*;

Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

q Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

r Gal. iv. 21,—26. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for those are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

f Psal. lxxxiv. 10. Mercy and truth are met together: righteousness and peace have kissed each other.

s Matth. xiii. 23. Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Rom. ii. 23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? *v.* 25, 26. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? Matth. xix. 6. What God hath joined together, let no man put asunder. Chap. iii. 15. And Jesus answering, said unto him,

Yet thoſe that dare confound the two,
Deſtroys them both, and gender wo *t*.

This paradox none can decipher,
That plow not with the goſpel-heifer.

(John), Suffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. Chap. v. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. *v.* 19, 20. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach them, the ſame ſhall be called great in the kingdom of heaven. For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. 1 John v. 6. This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

t Gal. i. 6, 7, 8. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel: which is not another; but there be ſome that trouble you, and which pervert the goſpel of Chriſt. But though we, or an angel from heaven preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. Zeph. i. 4.—I will cut off—*v.* 5.—them that worſhip, and that ſwear by the Lord, and that ſwear by Malcham. Acts xv. 7. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel and believe. *v.* 10, 11. Now therefore why tempt ye God to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they. Gal. v. 1. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage. *v.* 4. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

SECT. II.

The Difference betwixt the *law* and the *gospel*.

THE law, supposing I have all,
Does ever for perfection call:
The gospel suits my total want,
And all the law can seek does grant.

The law could promise life to me,
If my obedience perfect be:
But grace does promise life upon
My Lord's obedience alone.

The law says, *Do*, and *life* you'll win:
But grace says, *Live*, for all is *done*;
The former cannot ease my grief,
The latter yields me full relief.

By law convinc'd of sinful breach,
By gospel-grace I comfort reach:
The one my condemnation bears,
The other justifies and clears.

The law shews my arrears are great,
The gospel freely pays my debt:
The first does me the bankrupt curse,
The last does bless and fill my purse.

The law will not abate a mite,
The gospel all the sum will quit:
There God in threat'nings is array'd,
But here in promises display'd.

The law and gospel disagree,
Like Hagar, Sarah, bond and free:
The former's Hagar's servitude,
The latter's Sarah's happy brood.

To Sinai black, and Zion fair,
The word does law and grace compare.
Their curſing and their bleſſing vie
With Ebal and Gerizzim high.

The law excludes not boaſting vain,
But rather feeds it to my bane:
But goſpel-grace allows no boaſts,
Save in the King, the Lord of hoſts.

The law ſtill irritates my ſin,
And hardens my proud heart therein;
But grace's melting pow'r renews,
And my corruption ſtrong ſubdues.

The law with thunder, Sinai-like,
Does always dread and terror ſpeak:
The goſpel makes a joyful noiſe,
And charms me with a ſtill, calm voice.

The legal trumpet war proclaims,
In wrathful threats, and fire, and flames:
The goſpel-pipe, a peaceful ſound,
Which ſpreads a kindly breath around.

The law is weak through ſinful fleſh,
The goſpel brings recruits afreſh:
The firſt a killing letter wears,
The laſt a quick'ning ſpirit bears.

The law that ſeeks perfection's height,
Yet gives no ſtrength, nor offers might:
But precious goſpel-tidings glad,
Declare where all is to had.

From me alone the law does crave,
What grace affirms in Chriſt I have:
When therefore law-purſuits inthral,
I ſend the law to grace for all.

The law brings terrors to moleſt,
The goſpel gives the weary reſt:
The one does flags of death diſplay,
The other ſhews the living way.

The law by Moſes was expreſt,
The glorious goſpel came by Chriſt:
The firſt dim nature's light may trace,
The laſt is only known by grace.

The law may rouſe me from my ſloth,
To faith and to repentance both:
And though the law commandeth each,
Yet neither of them can it teach;

Nor will accept for current coin
The duties which it does injoin;
It ſeeks all, but accepts no leſs
Then conſtant, perfect righteouſneſs.

The goſpel, on the other hand,
Although it iſſue no command,
But ſtrictly view'd, does whole conſiſt
In promiſes and offers bleſt:

Yet does it many duties teach,
With legal light could never reach;
Thus faith, repentance, and the like,
Are fire that goſpel-engines ſtrike.

They have acceptance here through grace,
The law affords them no ſuch place:
Yet ſtill they come through both their hands
Through goſpel-teaching, law-commands.

The law's a houſe of bondage ſore,
The goſpel opes the priſon-door:
The firſt me hamper'd in its net,
The laſt at freedom kindly ſet.

The precept craves, the gospel gives;
While that me presses, this relieves;
And or affords the strength I lack,
Or takes the burden of my back.

The law requires on pain of death;
The gospel courts with loving breath:
While that conveys a deadly wound;
This makes me perfect, whole, and sound.

There viewing how diseas'd I am,
I here perceive the healing balm:
Afflicted there with sense of need,
But here refresh'd with meet remede.

The law's a charge for what I owe;
The gospel my discharge to show:
The one a scene of fears doth ope;
The other is the door of hope.

An angry God the law reveal'd;
The gospel shews him reconcil'd:
By that I know he was displeas'd.
By this I see his wrath appeas'd.

The law thus shews the divine ire,
And nothing but consuming fire.
The gospel brings the olive-branch,
And blood the burning fire to quench.

The law still shews a fiery face;
The gospel shews a throne of grace;
There justice rides alone in state;
But here she takes the mercy-seat.

IN SUM.

Lo! in the law JEHOVAH dwells,
But Jesus is conceal'd!
Whereas the gospel's nothing else
But Jesus Christ reveal'd.

SECT. III.

The Harmony betwixt the *law* and the *gospel*.

THE law's a tutor much in vogue,
To gospel grace a pedagogue;
The gospel to the law no less
Than its full end for righteousness.

When once the fiery law of God
Has chas'd me to the gospel road;
Then back unto the holy law
Most kindly gospel-grace will draw.

When by the law to grace I'm school'd,
Grace by the law will have me rul'd:
Hence, if I don't the law obey,
I cannot keep the gospel-way.

When I the gospel-news believe,
Obedience to the law I give:
And that in both it's fed'ral dress,
And as a rule of holiness.

Lo! in my Head I render all
For which the fiery law can call:
His blood unto its fire was fuel,
His Spirit shapes me to its rule.

When law and gospel kindly meet,
To serve each other both unite:
Sweet promises, and stern commands,
Do work to one another's hands.

The divine law demands no less
Than human perfect righteousness:
The gospel gives it this and more,
Ev'n divine righteousness in store.

Whate'er the righteous law require,
The gospel grants its whole desire.

Are law-commands exceeding broad?
So is the righteouſneſs of God.

How great ſoe'er the legal charge,
The goſpel-payment's equal large:
No leſs by man the law can bray
When grace provides a God to pay.

The law makes goſpel-banquets ſweet;
The goſpel makes the law complete:
Law-ſuits to grace's ſtore-houſe draw;
Grace decks and magnifies the law.

Both law and goſpel cloſe combine,
To make each other's luſtre ſhine:
The goſpel all law-breaker's ſhames;
The law all goſpel-ſlighters damns.

The law is holy, juſt, and good;
All this the goſpel ſeals with blood,
And clears the royal law's juſt dues
With dearly purchas'd revenues.

The law commands me to believe;
The goſpel ſaving faith does give:
The law injoins me to repent:
The goſpel gives my tears a vent.

What in the goſpel-mint is coin'd,
The ſame is in the law injoin'd:
Whatever goſpel-tidings teach,
The law's authority doth reach.

Here join the law and goſpel hands,
What this me teaches that commands:
What virtuous forms the goſpel pleaſe,
The ſame the law doth authoriſe.

And thus the law-commandment ſeals
Whatever goſpel-grace reveals:

The gospel also for my good
Seals all the law-demands with blood.

The law most perfect still remains,
And ev'ry duty full contains:
The gospel its perfection speaks,
And therefore gives whate'er it seeks.

Next, what by law I'm bound unto,
The same the gospel makes me do:
What preceptively that can crave;
This effectively can ingrave.

All that by precepts Heav'n expects,
Free grace by promises effects:
To what the law by fear may move,
To that the gospel leads by love.

To run to work, the law commands;
The gospel gives me feet and hands:
The one requires that I obey;
The other does the pow'r convey.

What in the law has duty's place,
The gospel changes to a grace:
Hence legal duties therein nam'd,
Are herein gospel-graces fam'd.

The precept checks me when I stray;
The promise holds me in the way:
That shews my folly when I roam;
And this most kindly brings me home.

Law-threats and precepts both, I see,
With gospel-promises agree;
They to the gospel are a fence,
And to it them a maintenance.

The law will justify all those
Who with the gospel-ransom close;

The goſpel too approves for ay
All thoſe that do the law obey.

The righteous law condemns each man
That dare reject the goſpel-plan;
The holy goſpel none will ſave,
On whom it won't the law engrave.

When Chriſt the tree of life I climb,
I ſee both law and grace in him:
In him the law its end does gain;
In him the promiſe is Amen.

The law makes grace's paſture ſweet,
Grace makes the law my ſav'ry meat;
Yea, ſweeter than the honey-comb,
When grace and mercy brings it home.

The precepts of the law me ſhow
What fruits of gratitude I owe;
But goſpel-grace begets the brood,
And moves me to the gratitude.

Law-terrors probe the putrid ſore;
And goſpel-grace applies the cure:
The one plows up the fallow ground;
The other ſows the ſeed around.

A rigid maſter was the law,
Demanding brick, denying ſtraw;
But when with goſpel tongue it ſings,
It bids me fly, and gives me wings.

IN SUM.

Both law and goſpel cloſe unite,
Are ſeen with more ſolace,
Where truth and mercy kindly meet,
In fair Immanuel's face.

SECT. IV.

The proper Place and Station of the *law* and the *gospel*.

Note, *That in the four following Paragraphs, as well as in the three preceding Sections, by* Law, *is mostly understood the doctrine of the* Covenant of Works; *and by* Gospel, *the doctrine of the* Covenant of Grace.

PARAGRAPH I.

The Place and Station of *law* and *gospel* in general.

WHEN we the sacred record view,
Or divine Test'ments Old and New;
The matter in most pages fix'd
Is law and gospel intermix'd.

Yet few, ev'n in a learned age,
Can so resolve the sacred page,
As to discern with equal eye,
Where law, where gospel sever'd lie.

One divine text with double clause
May speak the gospel's voice and law's *;
Hence men to blend them both are apt,
Should in one sentence both be wrapt.

* *Ex. gr.* Lev. xx. 7, 8. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. 1 John iv. 7. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. Rom. v. 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Chap. vi. 23. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. Mark xvi. 15, 16. And he said unto them, Go ye into all the world and preach the gospel to every crea-

But that we may the truth purſue,
And give both law and grace their due,
And God the glory there diſplay'd;
The following rules will give us aid:

Where-e'er in ſacred writ we ſee
A word of *grace* or *promiſe* free,
With bleſſings dropt for Jeſus' ſake;
We theſe for goſpel news may take.

But where a *precept* ſtrict we find
With *promiſe* to our *doing* join'd,
Or *threat'nings* with a *wrathful* frown;
This as the law we juſtly own.

Paragraph II.

The Place and Station of *law* and *goſpel* in particular. Where the difference is noted betwixt the goſpel largely viewed in its diſpenſation, and ſtrictly in itſelf: and betwixt the goſpel, and faith receiving it.

WOULDST thou diſtinctly know the ſound
Of law and grace, then don't confound,
The *diſpenſation* with the *grace;*
For theſe two have a diſtinct place.

The goſpel thus diſpens'd we ſee,
'Believe and thou ſhalt ſaved be;
'If not, thou ſhalt be damn'd to hell,'
And in eternal torments dwell.

Here precepts in it are diſpens'd,
With threat'nings of damnation fenc'd;

ture. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. John iii. 18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed on the name of the only begotten Son of God, &c.

The legal sanction here takes place,
That none may dare abuse free grace.

Yet nor does that command of faith,
Nor this tremendous threat of wrath,
Belong to gospel strictly so;
But to its dispensation do.

The method of dispensing here,
Does law and gospel jointly bear;
Because the law's subservient
Unto the gospel's bless'd intent.

Precepts and threat'nings both make way,
The gospel blessings to convey;
Which differs much (though thus dispens'd)
From laws and threats whereby 'tis fenc'd.

'Believe, and thou shalt saved be,'
Is gospel, but improperly;
Yet safely men may call it thus,
Because 'tis so dispens'd to us.

But sure the gospel-news we sing,
Must be some other glorious thing,
Than precepts to believe the same,
Whatever way we blend their name.

The gospel-treasure's something more
Than means that do apply the store:
Believing is the method pav'd,
The gospel is the thing believ'd.

The precious thing is tidings sweet
Of Christ a Saviour most complete,
To save from sin, and death, and wrath;
Which tidings tend to gender faith.

'Faith comes by hearing' God's record
Concerning Jesus Christ the Lord,

And is the method Heav'n has bleſt
For bringing to the goſpel-reſt.

The joyful ſound is news of grace,
And life to Adam's guilty race,
Through Jeſus' righteouſneſs divine,
Which bright 'from faith to faith' does ſhine.

The promiſe of immortal bliſs
Is made to this full righteouſneſs:
By this our right to life is bought;
Faith begs the right, but buys it not.

True faith receives the offer'd good,
And promiſe ſeal'd with precious blood:
It gives no title to the bliſs,
But takes th' intitling righteouſneſs.

This object great of ſaving faith,
And this alone the promiſe hath;
For 'tis not made to faith's poor *act*,
But is the *prize* that faith does take:

And only as it takes the ſame,
It bears a great and famous name;
For ſelf, and all its grandeur, down
It throws, that Chriſt may wear the crown.

But if new laws and threats were all
That goſpel properly we call,
Then were the precept to believe,
No better news than *do* and *live*.

If then we won't diſtinguiſh here,
We cloud, but don't the goſpel clear;
We blend it with the fiery law,
And all into confuſion draw.

The law of works we introduce,
As if old merit were in uſe,

When man could life by doing won,
Ev'n though the work by grace were done.

Old Adam in his innocence
Deriv'd his pow'r of doing hence:
As all he could was wholly due;
So all the working ſtrength, he knew,

Was only from the grace of God,
Who with ſuch favour did him load:
Yet was the promiſe to his *act*,
That he might merit by *compact*.

No merit but of paction could
Of men or angels e'er be told;
The God-man only was ſo high
To merit by condignity.

Were life now promis'd to our act,
Or to our works by paction tack'd;
Though God ſhould his aſſiſtance grant,
'Tis ſtill a doing covenant.

Though Heav'n its helping grace ſhould yield,
Yet merit's ſtill upon the field;
We caſt the name, yet ſtill 'tis found
Diſclaim'd but with a verbal ſound.

If one ſhould borrow tools from you,
That he ſome famous work might do;
When once his work is well prepar'd,
He ſure deſerves his due reward;

Yea, juſtly may he claim his due,
Although he borrow'd tools from you:
Even thus the borrow'd ſtrength of grace
Can't hinder merit to take place.

From whence ſoe'er we borrow pow'rs,
If life depend on works of ours;

Or if we make the gospel thus
In any sort depend on us;

We give the law the gospel-place,
Rewards of debt the room of grace;
We mix Heav'n's treasures with our trash,
And magnify corrupted flesh:

The new and gospel covenant
No promise to our works will grant;
But to the doing of our Head,
And in him to each gospel-deed.

To godliness, which is great gain,
Promise is said to appertain:
But know, lest you the gospel mar,
In whom it is we godly are.

To him and to his righteousness
Still primar'ly the promise is;
And not ev'n to the gracious deed,
Save in and through the glorious Head.

Pray let us here observe the odds,
How law and grace take counter roads,
The law of works no promise spake
Unto the *agent*, but the *act*.

It primar'ly no promise made
Unto the *person*, but the *deed*:
Whate'er the doing person shar'd,
'T'was for his deed he had reward.

The law of grace o'erturns the scale,
And makes the quite reverse prevail:
Its promise lights not on the *deed*,
But on the doing person's *head*;

Not for his doing, but for this,
Because in Christ his person is:

Which union to the living Prince,
His living works and deeds evince.

Good fruits have promise in this view,
As union to the BRANCH they shew;
To whom the *promises* pertain,
In him all *yea*, and all *amen*.

Observe, pray; for if here we err,
And do not Christ alone prefer,
But think the promise partly stands
On our obeying new commands;

Th' old cov'nant-place to works we give,
Or mingle grace with *do* and *live*;
We overcloud the gospel-charms,
And also break our working arms.

More honour to the law profess,
But giving more we give it less.
Its heavy yoke in vain we draw,
By turning gospel into law.

We rob grace of its joyful sound,
And bury Christ in Moses' ground:
At best we run a legal race
Upon the field of gospel-grace.

PARAGRAPH III.

The *gospel* no new Law, but a joyful sound of Grace and Mercy.

LAW-Precepts in a gospel-mould,
We may as gospel doctrine hold;
But gospel-calls in legal dress,
The joyful sound of grace suppress.

Faith and repentance may be taught,
And yet no gospel-tidings brought;

If as mere duties these we press,
And not as parts of promis'd bliss.

If only precepts we present,
Though urg'd with strongest argument,
We leave the wak'ned sinner's hope
In darkness of despair to grope.

The man whom legal precepts chase,
As yet estrang'd to sov'reign grace,
Mistaking evangelic charms,
As if they stood on legal terms,

Looks to himself, though dead in sin,
For grounds of faith and hope within;
Hence fears and fetters grow and swell,
Since nought's within but sin and hell.

But faith that looks to promis'd grace,
Clean out of self the soul will chase,
To Christ for righteousness and strength,
And finds the joyful rest at length.

Proud flesh and blood will startle here,
And hardly such report can bear,
That Heav'n all saving store will give
To them that *work not*, but *believe*.

Yet 'not of works,' but 'tis the race
'Of faith, that it may be of grace:'
For faith does nothing but agree
To welcome this salvation free.

"*Come down*, *Zaccheus*, quickly come,
"Salvation's brought unto thy home:
"In vain thou climb'st the legal tree;
"Salvation freely comes to thee.

"Thou dream'st of coming up to terms,
"Come down into my saving arms;

" Down, down, and get a pardon free,
" On terms already wrought by me.

" Behold the bleſſings of my blood,
" Bought for thy everlaſting good,
" And freely all to be convey'd
" Upon the price already paid.

" I know thou haſt no good, and ſee
" I cannot ſtand on terms with thee,
" Whoſe fall has left thee nought to claim,
" Nor aught to boaſt but ſin and ſhame."

The law of heavy hard commands
Confirms the wak'ned ſinner's bands;
But grace proclaims relieving news,
And ſcenes of matchleſs mercy ſhews.

No precept clogs the goſpel-call,
But wherein grace is all in all;
No law is here but that of grace,
Which brings relief in ev'ry caſe.

The goſpel is the promiſe fair
Of grace all ruins to repair,
And leaves no ſinner room to ſay,
" Alas! this debt I cannot pay;

" This grievous yoke I cannot bear,
" This high demand I cannot clear."
Grace ſtops the mouth of ſuch complaints,
And ſtore of full ſupply preſents.

The glorious goſpel is (in brief)
A ſov'reign word of ſweet relief;
Not clogg'd with cumberſome commands,
To bind the ſoul's receiving hands.

'Tis joyful news of ſov'reign grace,
That reigns in ſtate through righteouſneſs,

To ranſom from all threat'ning woes,
And anſwer all commanding *do's*:

This goſpel comes with help indeed,
Adapted unto ſinner's need:
Theſe joyful news that ſuit their caſe,
Are chariots of his drawing grace:

'Tis here the Spirit pow'rful rides,
The fountains of the deep divides:
The King of glory's ſplendour ſhews,
And wins the heart with welcome news.

Paragraph IV.

The *goſpel* further deſcribed, as a Bundle of good News and gracious Promiſes.

THE firſt grand promiſe forth did break
In threats againſt the tempting ſnake;
So may the goſpel in commands,
Yet nor in threats nor precepts ſtands:

But 'tis a doctrine of free grants
To ſinners that they may be ſaints:
A joyful ſound of royal gifts,
To obviate unbelieving ſhifts:

A promiſe of divine ſupplies,
To work all gracious qualities
In thoſe who proneſt to rebel,
Are only qualify'd for hell.

Courting vile ſinners, ev'n the chief,
It leaves no cloak for unbelief;
But ev'n on groſs Manaſſehs calls,
On Mary Magdalens and Sauls.

'Tis good news of a fountain ope
For ſin and filth; a door of hope

For thoſe that lie in blood and gore,
And of a ſalve for ev'ry ſore.

Glad news of ſight unto the blind;
Of light unto the dark'ned mind;
Of healing to the deadly ſick;
And mercy both to Jew and Greek.

Good news of gold to poor that lack;
Of raiment to the naked back;
Of binding to the wounds that ſmart;
And reſt unto the weary heart.

Glad news of freedom to the bound;
Of ſtore all loſſes to refound;
Of endleſs life unto the dead;
And preſent help in time of need.

Good news of heav'n, where angels dwell,
To thoſe that well deſerved hell;
Of ſtrength to weak for work and war,
And acceſs near to thoſe afar.

Glad news of joy to thoſe that weep,
And tender care of cripple ſheep;
Of ſhelter to the ſoul purſu'd,
And cleanſing to the helliſh-hu'd:

Of floods to ſap the parched ground,
And ſtreams to run the deſert round;
Of ranſom to the captive caught,
And harbour to the found'ring yacht;

Of timely aid to weary groans;
Of joy reſtor'd to broken bones;
Of grace divine to graceleſs preys,
And glory to the vile and baſe:

Of living water pure, that teems
On fainting ſouls refreſhing ſtreams;

Of gen'rous wine to chear the ſtrong,
And milk to feed the tender young:

Of ſaving faith to faithleſs ones;
Of ſoftening grace to flinty ſtones;
Of pardon to a guilty crew,
And mercy free, where wrath was due.

Good news of welcome kind to all,
That come to Jeſus at his call;
Yea, news of drawing pow'r, when ſcant,
To thoſe that fain would come, and can't.

Glad news of rich myſterious grace,
And mercy meeting ev'ry caſe;
Of ſtore immenſe all voids to fill,
And free to whoſoever will:

Of Chriſt exalted as a Prince,
Pardons to give and penitence;
Of grace o'ercoming ſtubborn wills,
And leaping over Bether hills.

'Faith comes by hearing' theſe reports;
Straight to the court of grace reſorts,
And free of mercenary thought,
Gets royal bounty all for nought.

Faith's wing within the clammy ſea
Of legal merit cannot fly;
But mounting mercy's air apace,
Soars in the element of grace.

But as free love the bleſſing gives
To 'him that works not, but believes;'
So *faith*, once reaching its deſire,
Works hard *by love*, but not for hire.

CHAP. III.

The BELIEVER'S PRINCIPLES concerning *Justification* and *Sanctification*, their Difference and Harmony.

SECT. I.

The Difference between *justification* and *sanctification*; or *righteousness imputed* and *grace imparted*; in upwards of thirty particulars *.

KIND Jesus spent his life to spin
My robe of perfect righteousness;
But by his Spirit's work within
He forms my gracious holy dress.

He as a Priest me justifies,
His blood does roaring conscience still;
But as a King he sanctifies,
And subjugates my stubborn will.

He justifying by his merit,
Imputes to me his righteousness;
But justifying by his Spirit,
Infuses in me saving grace.

My justifying righteousness
Can merit by condignity;
But nothing with my strongest grace
Can be deserv'd by naughty me.

* *Note*, That *(metri causa)* Justification is here sometimes expressed by the words *imputed grace*, *justifying grace*, *righteousness*, *&c.*: Sanctification by the names, *imparted grace*, *grace*, *graces*, *holiness*, *sanctity*, *&c.* which the judicious will easily understand.

This juſtifying favour ſets
The guilt of all my ſin remote;
But ſanctifying grace deletes
The filth and blackneſs of its blot.

By virtue of this righteouſneſs
Sin can't condemn nor juſtly brand:
By virtue of infuſed grace
Anon it ceaſes to command.

The righteouſneſs which I enjoy,
Sin's damning pow'r will wholly ſtay;
And grace imparted will deſtroy
Its ruling domineering ſway.

The former is my Judge's act
Of condonation full and free:
The latter his commenced fact,
And gradual work advanc'd in me.

The former's inſtantaneous,
The moment that I firſt believe;
The latter is, as Heav'n allows,
Progreſſive while on earth I live.

The firſt will peace to conſcience give,
The laſt the filthy heart will cleanſe:
The firſt effects a relative,
The laſt a real inward change.

The former pardons every ſin,
And counts me righteous, free, and juſt:
The latter quickens grace within,
And mortifies my ſin and luſt.

Imputed grace intitles me
Unto eternal happineſs;
Imparted grace will qualify
That heav'nly kingdom to poſſeſs.

My righteouſneſs is infinite,
Both ſubjectively and in kind;
My holineſs moſt incomplete,
And daily wavers like the wind.

So laſting is my outer dreſs,
It never wears nor waxes old;
My inner garb of grace decays
And fades, if Heav'n do not uphold.

My righteouſneſs and pardon is
At once moſt perfect and complete;
But ſanctity admits degrees,
Does vary, fluctuate and fleet.

Hence fix'd, my righteouſneſs divine
No real change can undergo;
But all my graces wax and wane,
By various turnings ebb and flow.

I'm by the firſt as righteous now,
As e'er hereafter I can be:
The laſt will to perfection grow,
Heav'n only is the full degree.

The firſt is equal, wholly giv'n,
And ſtill the ſame in ev'ry ſaint:
The laſt unequal and unev'n,
While ſome enjoy what others want.

My righteouſneſs divine is freſh,
For ever pure and heav'nly both;
My ſanctity is partly fleſh,
And juſtly term'd a menſt'rous cloth.

My righteouſneſs I magnify,
'Tis my triumphant lofty flag;
But pois'd with this, my ſanctity
Is nothing but a filthy rag.

I glory in my righteousness,
And loud extol it with my tongue;
But all my grace, compar'd with this,
I under-rate as loss and dung.

By justifying grace I'm apt
Of divine favour free to boast;
By holiness I'm partly shap'd
Into his image I had lost.

The first to divine justice pays
A rent to still the furious storm;
The last to divine holiness
Instructs me duly to conform.

The first does quench the fiery law,
Its rigid cov'nant fully stay;
The last its rule embroider'd draw,
To deck my heart, and gild my way.

The subject of my righteousness
Is Christ himself my glorious Head;
But I the subject am of grace,
As he supplies my daily need.

The matter of the former too
Is only Christ's obedience dear;
But lo, his helping me to do
Is all the work and matter here.

I on my righteousness rely
For Heav'n's acceptance free, and win;
But, in this matter must deny
My grace, ev'n as I do my sin.

Though all my graces precious are,
Yea, perfect also in desire;
They cannot stand before the bar
Where awful justice is umpire:

But, in the robe that Chriſt did ſpin,
They are of great and high requeſt;
They have acceptance wrapt within
My elder Brother's bloody veſt.

My righteouſneſs proclaims me great,
And fair ev'n in the ſight of God;
But ſanctity's my main off-ſet
Before the gazing world abroad.

More juſtify'd I cannot be
By all my moſt religious acts;
But theſe increaſe my ſanctity,
That's ſtill attended with defects.

My righteouſneſs the ſafeſt ark
'Midſt ev'ry threat'ning flood will be;
My graces but a leaking bark
Upon a ſtormy raging ſea.

I ſee in juſtifying grace
God's love to me does ardent burn;
But by imparted holineſs
I grateful love for love return.

My righteouſneſs is that which draws
My thankful heart to this reſpect:
The former then is firſt the cauſe,
The latter is the ſweet effect.

Chriſt is, in juſtifying me,
By name, The Lord my righteouſneſs;
But, as he comes to ſanctify,
The Lord my ſtrength and help he is.

In that I have the patient's place,
For there JEHOVAH's act is all:
But in the other I'm through grace
An agent working at his call.

The firſt does ſlaviſh fear forbid,
For there his wrath revenging ends;
The laſt commands my filial dread,
For here paternal ire attends.

The former does annul my wo,
By God's judicial ſentence paſt;
The latter makes my graces grow,
Faith, love, repentance, and the reſt.

The firſt does divine pard'ning love
Moſt freely manifeſt to me;
The laſt makes ſhining graces prove
Mine int'reſt in the pardon free.

My ſoul in juſtifying grace
Does full and free acceptance gain;
In ſanctity I Heavenward preſs,
By ſweet aſſiſtance I obtain.

The firſt declares I'm free of debt,
And nothing left for me to pay;
The laſt makes me a debtor yet,
But helps to pay it ev'ry day.

My righteouſneſs with wounds and blood
Diſcharg'd both law and juſtice' ſcore;
Hence with the debt of gratitude
I'll charge myſelf for evermore.

SECT. II.

The Harmony between *juſtification* and *ſanctification.*

HE who me decks with righteouſneſs,
With grace will alſo clothe;
For glorious Jeſus came to bleſs
By blood and water both.

That in his righteouſneſs I truſt,
My ſanctity will ſhew;

Though graces cannot make me juſt,
They ſhew me to be ſo.

All thoſe who freely juſtify'd
Are of the pardon'd race,
Anon are alſo ſanctify'd
And purify'd by grace.

Where juſtice ſtern does juſtify.
There holineſs is clear'd;
Heav'n's equity and ſanctity
Can never be ſever'd.

Hence, when my ſoul with pardon deck'd,
Perceives no divine ire,
Then holineſs I do affect
With paſſionate deſire.

His juſtifying grace is ſuch
As wafts my ſoul to heav'n:
I cannot chooſe but love him much,
Who much has me forgiv'n.

The Sun of righteouſneſs that brings
Remiſſion in his rays,
The healing in his golden wings
Of light and heat conveys.

Where-ever Jeſus is a Prieſt,
There will he be a King;
He that aſſoils from ſin's arreſt,
Won't tolerate its reign.

The title of a precious grace
To faith may juſtly fall,
Becauſe its open arms embrace
A precious Chriſt for all.

From precious faith a precious ſtrife
Of precious virtues flow;

A precious heart, a precious life,
And precious duties too.

Where-ever faith does justify,
It purifies the heart;
The pardon and the purity
Join hands and never part.

The happy state of pardon doth
An holy life infer:
In subjects capable of both
They never sunder'd were.

Yet in defence of truth must we
Distinctly view the twain:
That how they differ, how agree,
We may in truth maintain.

Two natures in one person dwell,
Which no division know,
In our renown'd Immanuel,
Without confusion too.

Those that divide them grosly err,
Though yet distinct they be:
Those who confusion hence infer,
Imagine blasphemy.

Thus righteousness and grace we must
Nor sunder nor confound;
Else holy peace to us is lost,
And sacred truth we wound.

While we their proper place maintain,
In friendship sweet they dwell;
But or to part or blend the twain,
Are errors hatch'd in hell.

To separate what God does join,
Is wicked and profane;

To mix and mutilate his coin,
Is damnable and vain.

Though plain distinction must take place;
Yet no division here,
Nor dark confusion, else the grace
Of both will disappear.

Lo! errors gross on ev'ry side
Conspire to hurt and wound;
Antinomists do them divide,
And legalists confound.

CHAP. IV.

The BELIEVER'S PRINCIPLES concerning *Faith* and *Sense*.

1. Of Faith and Sense natural.
2. Of Faith and Sense spiritual.
3. The Harmony and Discord between Faith and Sense.
4. The Valour and Victories of Faith.
5. The Heights and Depths of Sense.
6. Faith and Frames compared; or Faith building upon Sense discovered.

SECT. IV.

Faith and Sense natural, compared and distinguished.

WHEN Abram's body, Sarah's womb,
Were ripe for nothing but the tomb,
Exceeding old, and wholly dead,
Unlike to bear the promis'd seed:

Faith said, "I shall an Isaac see;"
"No, no," said sense, "it cannot be;"
Blind reason to augment the strife,
Adds, "How can death engender life?"

My heart is like a rotten tomb,
More dead than ever Sarah's womb;
O! can the promis'd seed of grace
Spring forth of such a barren place?

Sense gazing but on flinty rocks,
My hope and expectation chokes:
But could I, skill'd in Abram's art,
O'erlook my dead and barren heart;

And build my hope on nothing less
Than divine pow'r and faithfulness;
Soon would I find him raise up sons
To Abram, out of rocks and stones.

Faith acts as busy boatmen do,
Who backward look and forward row;
It looks intent to things unseen,
Thinks objects visible too mean.

Sense thinks it madness thus to steer,
And only trusts its eye and ear;
Into faith's boat dare thrust its oar,
And put it further from the shore.

Faith does alone the promise eye;
Sense won't believe unless it see;
Nor can it trust the divine guide,
Unless it have both wind and tide.

Faith thinks the promise sure and good;
Sense doth depend on likelihood;
Faith ev'n in storms believes the seers;
Sense calls all men, ev'n prophets, liars.

Faith uses means, but rests on none:
Sense fails when outward means are gone,
Trusts more on probabilities,
Than all the divine promises.

It rests upon the rusty beam
Of outward things that hopeful seem;
Let these its supports sink or cease,
No promise then can yield to peace.

True faith that's of a divine brood,
Consults not base with flesh and blood;
But carnal sense, which ever errs,
With carnal reason still confers.

What! won't my disciples believe
That I am risen from the grave?
Why will they pore on dust and death,
And overlook my quick'ning breath?

Why do they slight the word I spake?
And rather sorry counsel take
With death, and with a pow'rful grave,
If they their captive can relieve?

Sense does inquire if tombs of clay
Can send their guests alive away;
But faith will hear JEHOVAH's word,
Of life and death the sov'reign Lord.

Should I give ear to rotten dust,
Or to the tombs confine my trust;
No resurrection can I see,
For dust that flies into mine eye.

What! Thomas, can't thou trust so much
To me as to thy sight and touch?
Won't thou believe till sense be guide,
And thrust its hand into my side?

Where is thy faith if it depends
On nothing but thy finger-ends?
But bless'd are they the truth who seal
By faith, yet never see nor feel.

SECT. II.

Faith and Senſe Spiritual, compared and diſtinguiſhed. Alſo the Difference between the Aſſurance of Faith, and the Aſſurance of Senſe.

THE certainty of faith and ſenſe
Wide differ in experience:
Faith builds upon, 'Thus ſaith the Lord;'
Senſe views his *work*, and not his *word*.

God's word without is faith's reſort,
His work within doth ſenſe ſupport.
By faith we truſt him without * pawns, **Pledges.*
By ſenſe we handle with our hands.

By faith the word of truth's receiv'd,
By ſenſe we know we have believ'd.
Faith's certain by fiducial acts,
Senſe by its evidential facts.

Faith credits the divine report,
Senſe to his breathings makes reſort:
That on his word of grace will hing,
This on his Spirit witneſſing.

By faith I take the Lord for mine,
By ſenſe I feel his love divine;
By that I touch his garment's hem,
By this find virtue thence to ſtream.

By faith I have mine all on band,
By ſenſe I have ſome ſtock in hand;
By that ſome viſion is begun,
By this I ſome fruition win.

My faith can live ev'n in exile,
Senſe cannot live without a ſmile.
By faith I to his promiſe fly,
By ſenſe I in his boſom lie.

Faith builds upon the truth of God,
That lies within the promise broad;
But sense upon the truth of grace
His hand within my heart did place.

Thus Christ's the object faith will eye,
And faith's the object sense may see:
Faith keeps the truth of God in view,
While sense the truth of faith may shew.

Hence faith's assurance firm can stand,
When sense's in the deep may strand;
And faith's persuasion full prevail,
When comfortable sense may fail.

I am assur'd when faith's in act,
Though sense and feeling both I lack;
And thus mysterious is my lot,
I'm oft assur'd when I am not;

Oft pierc'd with racking doubts and fears;
Yet faith these brambles never bears;
But unbelief that cuts my breath,
And stops the language of my faith.

Clamours of unbelieving fears,
So frequently disturb mine ears,
I cannot hear what faith would say,
Till once the noisy clamours stay.

And then will fresh experience find,
When faith gets leave to speak its mind,
The native language whereof is,
"My Lord is mine, and I am his."

Sad doubting compass me about,
Yet faith itself could never doubt;
For, as the sacred volume saith,
Much doubting argues little faith.

The doubts and fears that work my grief,
Flow not from faith, but unbelief;
For faith, whene'er it acteth, cures
The plague of doubts, and me assures.

But when mine eye of faith's asleep,
I dream of drowning in the deep:
But as befals the sleeping eye,
Though sight remain, it cannot see;

The seeing faculty abides,
Though sleep from active seeing hides;
So faith's assuring pow'rs endure
Ev'n when it ceases to assure.

There's still persuasion in my faith,
Ev'n when I'm fill'd with fears of wrath;
The trusting habit still remains,
Though slumbers holds the act in chains.

Th' assuring faculty it keeps,
Ev'n when its eye in darkness sleeps,
Wrapt up in doubts; but when it wakes,
It rouses up assuring acts.

SECT. III.

The Harmony and Discord between Faith and Sense; how they help, and how they mar each other.

THOUGH gallant faith can keep the field
When cow'rdly sense will fly or yield:
Yet while I view their usual path,
Sense often stands and falls with faith.

Faith ushers in sweet peace and joy,
Which further heartens faith's employ:
Faith like the head, and sense the heart,
Do mutual vigour fresh impart.

When lively faith and feeling ſweet,
Like deareſt darlings, kindly meet,
They ſtraight each other help and hug
In loving friendſhip cloſe and ſnug.

Faith gives to ſenſe both life and breath,
And ſenſe gives joy and ſtrength to faith;
"O now, ſays faith, how fond do I
"In ſenſe's glowing boſom lie!"

Their mutual kindneſs then is ſuch,
That oft they doting too too much,
Embrace each other out of breath;
As Æſop hugg'd his child to death.

Faith leaping into ſenſe's arms,
Allur'd with her bewitched charms,
In hugging theſe, lets raſhly ſlip
The proper object of its grip;

Which being loſt, behold the thrall!
Anon faith loſes ſenſe and all;
Thus unawares cuts ſenſe's breath,
While ſenſe trips up the heels of faith.

Her charms aſſuming Jeſus' place,
While faith's lull'd in her ſoft embrace;
Lo! ſoon in dying pleaſures wrapt,
Its living joy away is ſnapt.

SECT. IV.

The Valour and Victories of Faith.

BY faith I unſeen Beings ſee
Forth lower beings call,
And ſay to nothing, Let it be,
And nothing hatches all.

By faith I know the worlds where made
By God's great word of might;

How ſoon, Let there be light, he ſaid,
That moment there was light.

By faith I ſoar and force my flight,
Through all the clouds of ſenſe;
I ſee the glories out of ſight.
With brighteſt evidence.

By faith I mount the azure ſky,
And from the lofty ſphere,
The earth a little more eſpy,
Unworthy of my care.

By faith I ſee the unſeen things,
Hid from all mortal eyes;
Proud reaſon ſtretching all its wings,
Beneath me flutt'ring lies.

By faith I build my laſting hope
On righteouſneſs divine;
Nor can I ſink with ſuch a prop,
Whatever ſtorms combine.

By faith my works, my righteouſneſs,
And duties all I own
But loſs and dung; and lay my ſtreſs
On what my Lord has done.

By faith I overcome the world,
And all its hurtful charms;
I'm in the heav'nly chariot hurl'd
Through all oppoſing harms.

By faith I have a conqu'ring pow'r
To tread upon my foes,
To triumph in a dying hour,
And baniſh all my woes.

By faith in midſt of wrongs I'm right,
In ſad decays I thrive;

In weakneſs I am ſtrong in might,
In death I am alive.

By faith I ſtand when deep I fall,
In darkneſs I have light;
Nor dare I doubt and queſtion all
When all is out of ſight.

By faith I truſt a pardon free,
Which puzzles fleſh and blood;
To think that God can juſtify,
Where yet he ſees no good.

By faith I keep my Lord's commands,
To verify my truſt;
I purify my heart and hands,
And mortify my luſt.

By faith my melting ſoul repents,
When pierced Chriſt appears;
My heart in grateful praiſes vents,
Mine eyes in joyful tears.

By faith I can the mountains vaſt
Of ſin and guilt remove;
And them into the ocean caſt,
The ſea of blood and love.

By faith I ſee JEHOVAH high
Upon a throne of grace;
I ſee him lay his vengeance by,
And ſmile in Jeſus' face.

By faith I hope to ſee the Sun,
The light of grace that lent;
His everlaſting circles run,
In glory's firmament.

By faith I'm more than conqueror,
Ev'n though I nothing can;

Because I set JEHOVAH's pow'r
Behind me in the *van.*

By faith I counter plot my foes,
Nor need their ambush fear;
Because my life-guard also goes
Before me in the *rear.*

By faith I walk, I run, I fly,
By faith I suffer thrall;
By faith I'm fit to live and die,
By faith I can do all.

SECT. V.

The Heights and Depths of Sense.

WHEN heav'n me grants, at certain times,
Amidst a pow'rful gale,
Sweet liberty to moan my crimes,
And wand'rings to bewail;

Then do I dream my sinful brood,
Drown'd in the ocean main
Of crystal tears and crimson blood,
Will never live again.

I get my foes beneath my feet,
I bruise the serpent's head;
I hope the vict'ry is complete,
And all my lusts are dead.

How gladly do I think and say,
When thus it is with me,
Sin to my *sense* is clean away,
And so shall ever be.

But, ah! alas! th' ensuing hour
My lusts arise and swell,
They rage and reinforce their pow'r,
With new recruits from hell.

Though I resolv'd and swore, through grace,
In very solemn terms,
I never should my lusts embrace,
Nor yield unto their charms;

Yet such deceitful friends they are,
While I no danger dream,
I'm snar'd before I am aware,
And hurry'd down the stream.

Into the gulph of sin anon,
I'm plunged head and ears;
Grace to my sense is wholly gone,
And I am chain'd in fears;

Till straight my Lord with sweet surprise
Returns to loose my bands,
With kind compassion in his eyes,
And pardon in his hands.

Yet thus my life is nothing else
But heav'n and hell by turns;
My soul, that now in Goshen dwells,
Anon in Egypt mourns.

SECT. VI.

Faith and Frames compared; or, Faith building upon Sense discovered.

FAITH has for its foundation broad
A stable rock on which I stand,
The truth and faithfulness of God,
All other grounds are sinking sand.

My frames and feelings ebb and flow;
And when my faith depends on them,
It fleets and staggers to and fro,
And dies amidst the dying frame.

That faith is ſurely moſt unſtay'd,
Its ſtagg'ring can't be counted ſtrange,
That builds its hope of laſting aid
On things that every moment change.

But could my faith lay all its load
On Jeſus' everlaſting name,
Upon the righteouſneſs of God,
And divine truth that's ſtill the ſame:

Could I believe what God has ſpoke,
Rely on his unchanging love,
And ceaſe to graſp at fleeting ſmoke,
No changes would my mountain move.

But when, how ſoon the frame's away,
And comfortable feelings fail;
So ſoon my faith falls in decay,
And unbelieving doubts prevail:

This proves the charge of latent vice,
And plain my faith's defects may ſhow;
I built the houſe on thawing ice,
That tumbles with the melting ſnow.

When divine ſmiles in ſight appear,
And I enjoy the heav'nly gale;
When wind and tide and all is fair,
I dream my faith ſhall never fail:

My heart with falſe concluſions draw,
That ſtrong my mountain ſhall remain;
That in my faith there is no flaw,
I'll never never doubt again.

I think the only reſt I take,
Is God's unfading word and name;
And fancy not my faith ſo weak,
As e'er to truſt a fading frame.

But ah! what sudden turns I see
My lying heart's fallacious guilt,
And that my faith not firm in me,
On sinking sand was partly built:

For, lo! when warming beams are gone,
And shadows fall; alas, 'tis odd,
I cannot wait the rising Sun,
I cannot trust a hiding God.

So much my faith's affiance seems
Its life from fading joys to bring,
That when I loose the dying streams,
I cannot trust the living spring.

When drops of comfort quickly dry'd,
And sensible enjoyments fail:
When cheering apples are deny'd,
Then doubts instead of faith prevail.

But why, though fruit be snatch'd from me,
Should I distrust the glorious Root;
And still affront the standing Tree,
By trusting more to falling fruit?

The smallest trials may evince
My faith unfit to stand the shock,
That more depends on fleeting sense,
Than on the fix'd eternal Rock.

The safest ark when floods arise,
Is stable truth that changes not:
How weak's my faith, that more relies
On feeble sense's floating boat?

For when the fleeting frame is gone,
I straight my state in question call;
I droop and sink in deeps anon,
As if my frame were all in all.

But though I miſs the pleaſing gale,
And Heav'n withdraw the charming glance;
Unleſs JEHOVAH's oath can fail,
My faith may keep its countenance.

The frame of nature ſhall decay,
Time-changes break her ruſty chains;
Yea, heav'n and earth ſhall paſs away;
But faith's foundation firm remains.

Heav'n's promiſes ſo fix'dly ſtand.
Ingrav'd with an immortal pen,
In great *Immanuel's* mighty hand,
All hell's attempts to raze are vain.

Did faith with none but truth adviſe,
My ſteady ſoul would move no more,
Than ſtable hills when tempeſts riſe,
Or ſolid rocks when billows roar.

But when my faith the counſel hears
Of preſent ſenſe and reaſon blind,
My wav'ring ſpirit then appears
A feather toſs'd with ev'ry wind.

Lame legs of faith unequal crook:
Thus mine, alas! unev'nly ſtand.
Elſe I would truſt my ſtable Rock,
Not fading frames and feeble ſand.

I would, when dying comforts fly,
As much as when they preſent were,
Upon my living Joy rely.
Help, Lord, for here I daily err.

CHAP. V.

The BELIEVER'S PRINCIPLES concerning *Heaven* and *Earth*.

SECT. I.

The Work and Contention of Heaven.

IN heav'nly choirs a queſtion roſe,
That ſtirr'd up ſtrife will never cloſe,
What rank of all the ranſom'd race
Owes higheſt praiſe to ſov'reign grace?

Babes thither caught from womb and breaſt,
Claim'd right to ſing above the reſt;
Becauſe they found the happy ſhore
They never ſaw nor ſought before.

Thoſe that arriv'd at riper age
Before they left the duſky ſtage,
Thought grace deſerv'd yet higher praiſe,
That waſh'd the blots of num'rous days.

Anon the war more cloſe began,
What praiſing harp ſhould lead the van?
And which of grace's heav'nly peers
Was deepeſt run in her arrears?

"'Tis I (ſaid one), 'bove all my race,
"Am debtor chief to glorious grace."
"Nay, (ſaid another), hark, I trow,
"I'm more oblig'd to grace than you."

"Stay, (ſaid a third,) I deepeſt ſhare
"In owing praiſe beyond compare:
"The chief of ſinners, you'll allow,
"Muſt be the chief of ſingers now."

" Hold, (said a fourth), I here protest
" My praises must outvie the best ;
" For I'm of all the human race
" The highest miracle of grace."

" Stop, (said a fifth,) these notes forbear,
" Lo, I'm the greatest wonder here ;
" For I of all the race that fell,
" Deserv'd the lowest place in hell."

A soul that higher yet aspir'd,
With equal love to Jesus fir'd,
" 'Tis mine to sing the highest notes
" To love, that wash'd the foulest blots."

" Ho, (cry'd a mate), 'tis mine I'll prove.
" Who sinn'd in spite of light and love,
" To sound his praise with loudest bell,
" That sav'd me from the lowest hell.'

" Come, come, (said one), I'll hold the plea,
" That highest praise is due by me ;
" For mine, of all the sav'd by grace,
" Was the most dreadful, desp'rate case."

Another rising at his side,
As fond to praise, and free of pride,
Cry'd, " Pray give place, for I defy,
" That you should owe more praise than I :

" I'll yield to none in this debate ;
" I'm run so deep in grace's debt,
" That sure I am, I boldly can
" Compare with all the heav'nly clan."

Quick o'er their heads a trump awoke,
" Your songs my very heart have spoke ;
" But ev'ry note you here propale,
" Belongs to me beyond you all."

The list'ning millions round about
With sweet resentment loudly shout;
" What voice is this, comparing notes,
" That to their song chief place allots?

" We can't allow of such a sound,
" That you alone have highest ground
" To sing the royalties of grace;
" We claim the same adoring place.

What! will no rival-singer yield?
He has a match upon the field?
Come, then, and let us all agree
To praise upon the highest key.

Then jointly all the harpers round
In mind unite with solemn sound,
And strokes upon the highest string,
Made all the heav'nly arches ring:

Ring loud with hallelujah's high,
To him that sent his Son to die;
And to the worthy Lamb of God,
'That lov'd and wash'd them in his blood.'

Free grace was sov'reign empress crown'd
In pomp, with joyful shouts around:
Assisting angels clapp'd their wings,
And sounded grace on all their strings.

The emulation round the throne
Made prostrate hosts (who ev'ry one
The humblest place their right avow)
Strive *who should give the low'st bow.*

The next contention, without vice,
Among the birds of paradise,
Made every glorious warbling throat
Strive *who should raise the highest note.*

Thus in ſweet holy humble ſtrife,
Along their endleſs, joyful life
Of Jeſus all the harpers rove,
And ſing the wonders of his love.

Their diſcord makes them all unite
In raptures moſt divinely ſweet;
So great the ſong, ſo grave the baſe,
Melodious muſic fills the place.

SECT. II.

Earth deſpicable, Heaven deſirable.

THERE's nothing round the ſpacious earth
To ſuit my vaſt deſires;
To more refin'd and ſolid mirth
My boundleſs thought aſpires.

Fain would I leave this mournful place,
This muſic dull, where none
But heavy notes have any grace,
And mirth accents the moan.

Where troubles tread upon reliefs,
New woes with older blend;
Where rolling ſtorms and circling griefs
Run round without an end:

Where waters wreſtling with the ſtones,
Do fight themſelves to foam,
And hollow clouds with thund'ring groans
Diſcharge their pregnant womb:

Where eagles mounting meet with rubs
That daſh them from the ſky:
And cedars, ſhrinking into ſhrubs,
In ruin proſtrate lie:

Where sin, the author of turmoils,
The cause of death and hell,
The one thing foul that all things foils,
Does most befriended dwell.

The purchaser of night and woe,
The forfeiter of day,
The debt that ev'ry man did owe,
But only God could pay.

Bewitching ill, indors'd with hope,
Subscribed with despair:
Ugly in death, when eyes are ope,
Though life may paint it fair.

Small wonder that I droop alone
In such a doleful place:
When lo, my deares friend is gone
My father hides his face.

And though in words I seem to show
The fawning poet's stile,
Yet is my plaint no feigned woe;
I languish in exile.

I long to share the happiness
Of that triumphant throng,
That swim in seas of boundless bliss
Eternity along.

When but in drops here by the way
Free love distils itself,
I pour contempt on hills of prey,
And heaps of wordly pelf.

To me amidst my little joys,
Thrones, sceptres, crowns, and kings,
Are nothing else but little toys,
And despicable things.

Down with disdain earth's pomp I thrust,
Bid tempting wealth away:
Heav'n is not made of yellow dust,
Nor bliss of glitt'ring clay.

Sweet was the hour I freedom felt
To call my Jesus mine;
To see his smiling face, and melt
In pleasures all divine.

Let fools an heav'n of shades pursue,
But I for substance am:
The heav'n I seek is likeness to,
And vision of the Lamb:

The worthy Lamb with glory crown'd
In his august abode;
Enthron'd sublime, and deck'd around
With all the pomp of God.

I long to join the saints above,
Who, crown'd with glorious bays,
Through radiant files of angels move,
And rival them in praise:

In praise to JAH, the God of love,
The fair incarnate Son,
The holy co-eternal Dove,
The good, the great Three-One.

In hope to sing without a sob,
The anthem ever new,
I gladly bid the dusty globe,
And vain delights, *Adieu.*

The following POEM, *the Second Part of which was wrote by Mr.* Erſkine, *is here inſerted, as a proper Subject of Meditation to* ſmokers of Tobacco.

Smoking Spiritualized.

IN TWO PARTS.

The firſt Part being an old Meditation upon ſmoking Tobacco; the ſecond a new Addition to it, or Improvement of it.

PART I.

THIS Indian weed now wither'd quite,
Though green at noon, cut down at night,
Shows thy decay;
All fleſh is hay.
Thus think, and ſmoke tobacco.

The pipe, ſo lily-like and weak,
Does thus thy mortal ſtate beſpeak.
Thou art ev'n ſuch,
Gone with a touch.
Thus think, and ſmoke tobacco.

And when the ſmoke aſcends on high,
Then thou behold'ſt the vanity
Of worldly ſtuff,
Gone with a puff.
Thus think, and ſmoke tobacco.

And when the pipe grows foul within,
Think on thy ſoul defil'd with ſin;
For then the fire
It does require.
Thus think, and ſmoke tobacco.

And feeſt the aſhes caſt away;
Then to thyſelf thou mayeſt ſay,
That to the duſt
Return thou muſt.
Thus think, and ſmoke tobacco.

PART II.

Was this ſmall plant for thee cut down?
So was the Plant of great Renown;
Which mercy ſends
For nobler ends.
Thus think, and ſmoke tobacco,

Doth juice medicinal proceed
From ſuch a naughty foreign weed?
Then what's the pow'r
Of Jeſſe's flow'r?
Thus think, and ſmoke tobacco.

The promiſe, like the pipe, inlays,
And by the mouth of faith conveys
What virtue flows
From Sharon's Roſe.
Thus think, and ſmoke tobacco.

In vain th' unlighted pipe you blow;
Your pains in outward means are ſo,
Till heav'nly fire
Your heart inſpire.
Thus think, and ſmoke tobacco.

The ſmoke, like burning incenſe, tow'rs;
So ſhould a praying heart of yours
With ardent cries
Surmount the ſkies.
Thus think, and ſmoke tobacco.

FINIS.

A TABLE *of the* GOSPEL SONNETS.

PART I.

The Believer's Eſpouſals.

PREFACE, Page 25

CHAP. I. A general account of man's fall in Adam, and the remedy provided in Chriſt; and a particular account of man's being naturally wedded to the law as a covenant of works, 26

SECT. 1. The fall of Adam, - - *ib.*

—— 2. Redemption through Chriſt, - 28

—— 3. Man's legal diſpoſition, - - 30

—— 4. Man's ſtrict attatchment to legal terms, or to the law as a condition of life, - 32

—— 5. Man's vain attempt to ſeek life by Chriſt's righteouſneſs, joined with their own; and legal hopes natural to all, - - - - 34

CHAP. II. The manner of a ſinner's divorce from the law in a work of humiliation, and of his marriage to the Lord Jeſus Chriſt; or, The way how a ſinner comes to be a believer, - 38

SECT. 1. Of a law-work, and the workings of legal pride under it, - - - - *ib.*

—— 2. Conviction of ſin and wrath carried on more deeply and effectually on the heart, - 42

—— 3. The deeply humbled ſoul relieved, with ſome ſaving diſcoveries of Chriſt the Redeemer, 45

—— 4. The workings of the Spirit of faith in ſeparating the heart from all ſelf-righteouſneſs, and drawing out its conſent to, and deſire after Chriſt alone and wholly, - - 47

—— 5. Faith's view of the freedom of grace, cordial renunciation of all its own ragged righteouſneſs, and formal acceptance of and cloſing with the perſon of glorious Chriſt, - - - - 50

CHAP. III. The fruits of the believer's marriage with Christ, particularly gospel-holiness, and obedience to the law as a rule, - 53

SECT. 1. The sweet solemnity of the marriage now over, and the sad effects of the remains of a legal spirit, *ib.*

—— 2. Faith's victories over sin and Satan, thro' new and further discoveries of Christ, making believers more fruitful in holiness, than all other pretenders to works, - - - 55

—— 3. True saving faith magnifying the law, both as a covenant & rule. False faith unfruitful & ruining, 57

—— 4. The believer only, being married to Christ, is justified and sanctified; and the more gospel freedom from the law as a covenant, the more holy conformity to it as a rule, - - 61

—— 5. Gospel-grace giving no liberty to sin, but to holy service and pure obedience, - 64

CHAP. IV. A caution to all against a legal spirit, especially to those that have a profession without power, and learning without grace, 65

CHAP. V. Arguments and encouragements to gospel ministers to avoid a legal strain of doctrine, and endeavour the sinner's match with Christ by gospel-means, - - 69

SECT. 1. A legal spirit the root of damnable errors, *ib.*

—— 2. A legal strain of doctrine discovered and discarded, - - - 70

—— 3. The hurtfulness of not preaching Christ, and distinguishing duly between law and gospel, 72

—— 4. Damnable pride and self-righteousness, so natural to all men, has little need to be encouraged by legal preaching, - - 74

—— 5. The gospel of divine grace the only means of converting sinners; and therefore should be preached most clearly, fully, and freely, - - 77

CHAP. VI. An exhortation to all that are out of Christ, in order to their closing the match with him; containing also motives and directions, 81

SECT. 1. Conviction offered to sinners, especially such are wedded strictly to the law, or self-righteous; that they may see their need of Christ's righteousness, *ib.*

—— 2. Direction given with reference to the right

uſe of the means, that we reſt not on theſe inſtead of Chriſt the glorious Huſband, in whom alone our help lies, - - - 85

—— 3. A call to believe in Jeſus Chriſt, with ſome hint at the act and object of faith, - 89

—— 4. An advice to ſinners to apply to the ſovereign grace and mercy of God, as it is diſcovered thro' Chriſt, to the higheſt honour of juſtice and other divine attributes, in order to further their faith in him unto ſalvation, - - 91

—— 5. The terrible doom of unbelievers and rejecters of Chriſt, or deſpiſers of the goſpel, 96

PART II.

The Believer's Jointure.

CHAP. I. Containing the privileges of the believer that is eſpouſed to Chriſt by faith of divine operation, - - - 102

SECT. 1. The believer's perfect beauty, free acceptance, and full ſecurity, through the imputation of Chriſt's perfect righteouſneſs, though imparted grace be imperfect, - - - *ib.*

—— 2. Chriſt the believer's friend, prophet, prieſt, king, defence, guide, guard, help, and healer, 104

—— 3. Chriſt the believer's wonderful phyſician, and wealthy friend, - - 107

—— 4. The believer's ſafety under the covert of Chriſt's atoning blood, and powerful interceſſion, 109

—— 5. The believer's faith and hope encouraged even in the darkeſt nights of deſertion and diſtreſs, 112

—— 6. Benefits accruing to believers, from the offices, names, natures, and ſufferings of Chriſt, 114

—— 7. Chriſt's ſufferings further improved, and believers called to live by faith, both when they have and want ſenſible influences, - 116

—— 8. Chriſt the believer's enriching treaſure, 119

—— 9. Chriſt the believer's adorning garment, 120

——10. Chriſt the believer's ſweet nouriſhment, 121

CHAP. II. Containing marks and characters of believers in Chriſt; together with ſome farther privileges and grounds of comfort to ſaints, 123

SECT. 1. Doubting believers called to examine themselves by marks drawn from their love to him and his presence, their view of his glory, and their being emptied of self-righteousness, &c. - 123

—— 2. Believers described from their faith acting by divine aid, and fleeing quite out of themselves to Jesus Christ, - - - - 126

—— 3. Believers characterized by the objects and purity of their desire, delight, joy, hatred, and love, discovering they have the Spirit of Christ, 129

—— 4. Believers in Christ affect his counsel, word, ordinances, appearance, full [illegible]ment in heaven, and sweet presence here, - - 131

—— 5. The true believer's humility, dependence, zeal, growth, admiration of free grace, and knowledge of Christ's voice, - - 133

—— 6. True believers are willing to be tried and examined. Also comforts arising to them from Christ's ready supply, real sympathy, and relieving names suiting their need, - - 136

—— 7. The believer's experience of Christ's comfortable presence, or of former comforts, to be improved for his encouragement and support under hidings, - - - 139

—— 8. Comfort to believers from the stability of the promise, notwithstanding heavy chastisements for sin, - - - 142

—— 9. Comfort to believers from Christ's relations, his dying love, his glory in heaven, to which he will lead them through death, and supply them with all necessaries by the way, - 144

——10. Comfort to believers from the text, Thy Maker is thy Husband, inverted thus, Thy Husband is thy Maker; and the conclusion of this subject, 146

PART III.

The Believer's Riddle; or, *The Mystery of Faith.*

The Preface, shewing the use and design of the riddle, 150

SECT. 1. The mystery of the saint's pedigree, and especially of their relation to Christ's wonderful person, 154

—— 2. The mystery of the saints life, state, and frame, - - 163

—— 3. Mysteries about the saints work and warfare; their sins, sorrows, and joys, 172
—— 4. Mysteries in faith's extractions, way and walk, prayers and answers, heights and depths, fear and love, - - - 179
—— 5. Mysteries about flesh and spirit, liberty and bondage, life and death, - 192
—— 6. The mystery of free justification through Christ's obedience and satisfaction, - 197
—— 7. The mystery of God the Justifier; Rom. iii. 26. justified both in his justifying and condemning; or soul-justification and self-condemnation, 204
—— 8. The mystery of sanctification, imperfect in this life; or, The believer doing all, and doing nothing, 212
—— 9. The mystery of various names given to saints; or, The flesh and spirit described from inanimate things, vegetables and sensitives, 218
—— 10. The mystery of the saints' old and new man further described, and the means of their spiritual life, - - 225
—— 11. The mystery of Christ, his names, natures, and offices, - - 233
—— 12. The mystery of the believer's fixed state further enlarged, and his getting good out of evil, 241
—— 13. The mystery of the saints' adversaries and adversities, - - 247
—— 14. The mystery of the believer's pardon and security from avenging wrath, notwithstanding his sin's desert, - - 253
—— 15. The mystery of faith and sight, 261
—— 16. I. The mystery of faith and works, 265
II. And of rewards of grace and debt, 270
The conclusion, - - 273

PART IV.

The Believer's Lodging.

A paraphrase upon Psalm lxxxiv. - 275
A fourfold exercise for the believer in his lodging, 282
1. The holy law; or, The ten commandments, *ib.*
2. The unholy heart, the reverse of the holy law, 283
3. The glorious gospel of Christ the remedy, *ib.*
4. The prayer of faith exemplified, 284

PART V.

The Believer's Soliloquy; especially in times of desertion, temptation, affliction, &c.

SECT. 1. The deserted believer longing for perfect freedom from sin, 285
—— 2. The deserted believer's prayer under complaints of unbelief, darkness, deadness, and hardness, 288
—— 3. The believer wading through depths of desertion and corruption, - 290
—— 4. Complaint of sin, sorrow, and want of love, 292
—— 5. The deserted soul's prayer for the Lord's gracious and sin-subduing presence, 295
—— 6. The song of heaven desired by saints on earth, - 297

PART VI.

The Believer's Principles.

CHAP. I. Concerning *creation* and *redemption*; or, Some of the first principles of the oracles of God, 300
SECT. 1. Of creation. The first chapter of Genesis compendized, - - *ib.*
The sum of creation, - - - 302
—— 2. Of redemption. The mystery of the Redeemer's incarnation; or, God manifested in the flesh, *ib.*
The sum of redemption, 303
—— 3. The Redeemer's work; or, Christ all in all, and our complete redemption. A gospel catechism for young Christians, *ib.*
—— 4. Faith and works both excluded from our justification before God, that redemption may appear to be only in Christ, - 309
CHAP. II. Concerning the *law* and the *gospel*, 312
SECT. 1. The mystery of law and gospel, *ib.*
—— 2. Their difference, - - 328
—— 3. Their Harmony, - - 332
—— 4. The proper place and station of law and gospel, in four paragraphs, 336

Paragraph 1. The place and ſtation of law and goſpel in general, 336
——— 2. The place and ſtation of law and goſpel in particular, 337
——— 3. The goſpel no new law; but a joyful ſound of grace and mercy, 342
——— 4. The goſpel further deſcribed, as a bundle of good news and precious promiſes, 345

CHAP. III. Concerning *juſtification* and *ſanctification*, their difference and harmony, 348
SECT. 1. The difference between juſtification and ſanctification, or righteouſneſs imputed and grace imparted; in upwards of thirty particulars, *ib.*
—— 2. The harmony between juſtification and ſanctification, 353

CHAP. IV. Concerning *faith* and *ſenſe*. 356
SECT. 1. Faith and ſenſe natural compared and diſtinguiſhed, - - - - *ib.*
—— 2. Faith and ſenſe ſpiritual compared and diſtinguiſhed, 359
—— 3. The harmony and diſcord between faith and and ſenſe, 361
—— 4. The valour and victories of faith, 362
—— 5. The heights and depths of ſenſe, - 365
—— 6. Faith and frames compared, or faith building upon ſenſe diſcovered, 366

CHAP. V. Concerning *heaven* and *earth*, - 370
SECT. 1. The work and contention of heaven, *ib.*
—— 2. Earth deſpicable, heaven deſirable, - 373

To which is added,

A poem on ſmoking tobacco, in two parts, 376

* *
*